1792 — 1947

ISSIONARY HERALD

THE FIELD IS THE WORLD

PTIST MISSIONARY SOCIETY

JANUARY, 1947

VOLUME 129

PRICE TWOPENCE

Graduate Chinese nurses at the Foster Hospital, Chowtsun, Shantung, who served with skill and bore a courageous testimony during the difficult years of the Japanese occupation. They remind us that the training of men and women nurses is an important part of the work of doctors and nurses in our sixteen hospitals in India, China and Congo. Through them the healing service and the Gospel ministry is multiplied many times.

Wednesday, January 1st—A DAY FOR PRAYER FOR MISSIONS

Annual United Meeting in Kingsgate Chapel, Southampton Row, London, 11 a.m. Leader: Rev. Denis Lant.

Sunday, January 5th—A DAY FOR GIVING TO MISSIONS

Annual Communion Offering for Widows and Orphans and Retired Missionaries' Fund.

ANOTHER NEW YEAR

IT would be surprising if the word "new" were infrequent in a Book whose title is the New Testament, and whose dominating theme is the new redemptive opportunity made available by God in His Son for sinful men. The Old Covenant, with its more limited revelation of the nature and character of God, and its less adequate salvation for men, was superseded or, rather, "fulfilled in His Son." There was now a New Covenant symbolised by Christ in the elements of the Lord's Supper, and executed in His body by Himself on the Cross.

The Year of Our Lord

The New Testament is concerned, therefore, with deeper things than New Years, though every year that can be denominated "a year of our Lord" reiterates the central theme of its pages. The very phrase "Anno Domini" is the effective demonstration of Christianity's place in history, and carries with it a prophecy of future triumph. Every earlier century can be written off in the almost casual initials "B.C." Our Lord Jesus Christ claims the calendar of the world, and time itself, whether in India or Africa, China, the Americas, or the West, bears His stamp. It is "A.D." and not "B.C." for the forest pigmy, the inscrutable Oriental, the Hindu and the Moslem, the barbarians and the "Babbitts," No New Year that may ever come can obliterate the Cross, or dislodge the Lord of all Life from His everlasting throne.

New Year Resolutions

But every New Year brings with it at least a fleeting and fugitive sense of a new opportunity. Even the most "hard-boiled" among us at least contemplates a New Year resolution or two. We tend to review, if only for a day or so, our spendings and our attitudes, or the hours of our retiring or rising. That is to say, the approach of January 1st sounds a note of reformation, a note with a moral ring about it which calls all who hear it to repairs of character and life. There is a sense, therefore, in which all New Year resolutions are related to the "New Birth" and to the "New Covenant." They spring from a sense of moral need: they arise from personal judgments, and they reveal a sense, if not of sin, at least of failure and unsatisfactoriness. Let us pray that, as the whole world greets another New Year and turns uneasily from its past to the making of new resolutions, a deeper change may supervene, and a radical repentance may take place. May Anno Domini 1947 be more of a year of our Lord than any previous year.

J. B. Middlebrook

THE CHRISTIAN PURPOSE AND INFLUENCE OF THE BOYS' HIGH SCHOOL

By WALTER FOSTER, B.A.

CALABAR High School, Jamaica, has a fine past and looks forward to a great future, for it is to be rebuilt on an excellent and extensive new site. It will have modern buildings and equipment, and will provide greater opportunities than ever before.

The school was started thirty-four years ago for the sons of Baptist ministers who could not afford a secondary school education. Similar opportunities were soon given to ministers' sons of many other denominations and, finally, others came in who could afford higher fees. To-day the school is one of the seven grade I Boys' Secondary Schools in the island. Its early history has been delightfully told by the Rev. Ernest Price in *Bananaland*, and in a recent book, George F. Timpson has declared that "the centre for much of the finest religious and also of the cultural and even athletic life is the Calabar College and High School at Kingston." The High School has indeed carried on the great tradition of the Theological College, which was founded over a hundred years ago, through the vision of the missionaries of Emancipation Days like William Knibb and Thomas Burchell, to create and train a truly Jamaican ministry.

The chapel is still the focus of the school life, the place of assembly, the centre for prayers and worship and for all the principal events of the term. The Calabar motto is *The Utmost for the Highest*, a challenge which has been answered by successive generations of boys. We have always tried to give the boys a vision of service and sacrifice for the community which springs out of the abundant life of a truly trained soul, mind and body.

MANY who hold positions of trust and responsibility in Jamaica have caught this vision at Calabar. There are to-day at least ten ministers of various denominations who were trained first of all in the High School and many others who are teachers, doctors, lawyers, magistrates, civil servants, planters and business men. Let us take a few different examples of service. Rev. Hugh Sherlock has done an outstanding job for the underprivileged boys of Kingston who were without homes or education or opportunities. In building up Boys' Town he has given them self-respect, decency, honesty and discipline. He has trained them in crafts and trades, in thought and in games. He has made these street boys into useful citizens and they all call him "Father." He has been the pioneer of Boys' Club work in Jamaica, and he declares that his inspiration came from Calabar. His brother, Philip, is one of the most prominent educational leaders of the island. He was a member of the Committee on Higher Education in the Colonies whose report has recently been accepted by the British Government. He is therefore one of those most responsible for the decision to found a West Indian University in Jamaica. (Incidentally he follows in the footsteps of James Phillippo who advocated a University College in Jamaica nearly a century ago.)

A CORNER OF CALABAR BOYS' HIGH SCHOOL

Another old boy is one of the administrators of the new Ten Year Plan for Jamaican development under the New Constitution. Others served Britain in the recent war, mostly in the R.A.F., and some were in the American Forces. Several of the R.A.F. pilots were decorated and a few lost their lives.

CALABAR is still producing boys of fine character and ability. Leslie Robinson, who was baptized in Calabar Chapel a few years ago, won the Jamaica scholarship to London University and, after two years' study, has taken a first-class degree in mathematics and highest place in the University. His brother is still at school and has passed his Cambridge Higher Certificate brilliantly at the age of fifteen. He has also been baptized recently. Calabar has much to be proud of this year—four boys through Higher Certificate and a victory in the All Schools' Athletic Championship. Old boys have also distinguished themselves in cultural and athletic fields with a Dramatic Scholarship and a Musical Scholarship, both in London, a world's record in the 440 yards in America and the British titles for 440 and 880 yards.

There is at Calabar a spirit which can overcome many obstacles. We have lacked equipment and a science laboratory—we have been in a slum area (we hope that all these difficulties will

soon be overcome), but yet we have held our own. We have shown in our school that there is no distinction of race or colour in the true Christian community. We have boys of all colours and shades, black and coloured and white. We have also Chinese, Indians, Jews, Syrians, those of English and European extraction, Canadians and Americans. Finally, there are those from neighbouring lands—Cuba, Panama and Honduras. What a cosmopolitan fellowship, and what an opportunity to find unity and happiness in Christ! We are indeed a fellowship of friends and a "family" school. So many boys are related to each other or to old boys who have gone before.

Finally, the staff, and particularly its Jamaican members, have caught the vision; they give their whole-hearted co-operation. They are all true Christians really interested in the boys and their welfare, in their work and games, and in their happiness. They are fine friends and loyal cheerful comrades. Three recent members of the staff are now training in college for the ministry (all of degree standard) and another is hoping to do so. The tradition of Calabar lives on.

THE UTMOST FOR THE HIGHEST

THE DREAMER AND HIS DREAM

By A. W. HILLARD, Bembe, Portuguese Congo

Missionaries face a multitude of complex problems. Here is an account of one and its solution.

AS we entered one of the villages in the Bembe area on one occasion, my wife and I were met by a group of very distressed grannies saying: "We can't do it. It's quite impossible. Look at us. We simply can't do it."

"No," I replied, "I'm sure you can't. But tell me what it is you are expected to do."

And then came the story. One of the young men of the village, the nephew of the chief, had dreamed, and in his dream he saw his uncle's palm trees lying on the ground. In the morning he told his uncle about the dream. The uncle, a real old heathen, at once interpreted the dream to mean that somebody was set on bewitching his palms and he must smell out the guilty party. So the first step he took was to tie a vine rope across the path where the women went to draw water. It stretched two or three feet from the ground. So, as the women went to draw water they must jump the rope. The one unable to clear it would be suspect, and further tests would be imposed on her. And the poor old grannies knew they were unable to jump. Therefore, they couldn't go to the water and were suffering from thirst as a result.

We were able to settle that part of the palaver, but there was also the young man—the dreamer—to attend to. He happened to be a church member and a deacon, and the rest of the Christians were very angry with him for causing so much trouble in the village. We had arranged to hold a Communion Service there on the following day. So a deputation waited upon me to request that this deacon should be forbidden to partake. He was not at all pleased at this. After all, he was a deacon and a nephew of the chief, and felt himself to be an important person—as, indeed, he was.

We had a long talk, during which he insisted that he had told his dream in all innocence and that he had not the slightest belief in witchcraft, or any intention of causing an upset in the village.

"Well," I said, "are you prepared to repeat all this in public?"

"Most certainly," he replied.

So, on the following day, in front of some hundreds of his fellows at our public service, this young man stood up and very solemnly avowed his rejection of everything to do with witchcraft, and added a very telling testimony to his faith in the saving power of Christ. It was a hard thing to do, for it meant open opposition to his uncle, among other things. But he met the challenge, and, by the grace of God, was able to overcome.

Missionaries in India exercise a manifold ministry to a wide variety of people. This Sunday School group is made up, with one exception, of children of British soldiers stationed at Kasauli, North India. The Rev. E. T. and Mrs. Stuart are in the picture, and the occasion was a farewell to Mrs. Carter, a former missionary of the Bible Churchman's Missionary Society, who was about to leave for England with her R.A.M.C. husband.

BACK IN SHENSI

By WILLIAM MUDD

Mr. Mudd, who first went to China in 1909, has just returned there with Mrs. Mudd for a further term of service. He has written about his first experiences on reaching Shensi.

THE Bible School has started with eleven students of whom five are taking the one-year course, and the others the three-year. Three more men have yet to arrive, with the possibility of a fourth from the Church of Canada Mission, Honan. Our old friend, Feng Pao Kuang, is resident in the school and taking classes. He is a man of fine Christian character whose influence cannot fail to give the students the help they need.

So far I have nine hours a week with Brown's *Outline of Theology*, *Genesis*, (Allen's C.L.S Commentary), *Outline of New Testament Teaching*. To have the privilege of coming back to take up the work I thought I had laid down finally is most enjoyable.

We have had a great welcome from our colleagues and the Chinese. Last Saturday and Sunday, I was at Fuyints'un for their *Kung Ch'i* (Conference). Most of the leaders of the Sanyuan District Association were there and it was a joy to meet them. Unfortunately Sunday was a day of heavy rain and the members in even nearby churches were unable to leave their own homes. Baptisms had to be postponed and the meetings closed on Monday.

On arrival in Sian we landed in the midst of a two-day Shensi Conference. We were able to meet all our colleagues, old and new. We also saw the schools at work. It was a great experience to meet so many keen and alert young men and women students. I was impressed by the number of those who attend voluntarily the Sunday afternoon school service. We visited the city church where we met a number of old friends of our early days in Sian.

Economics are a headache for anyone who comes back into Chinese life. It is amazing that one sees so little actual acute need. Labour is getting good wages and there is a big demand for it. Those are well off whose families have members who can cope with the demands of the farm. To those who have to depend on fixed salaries, such as teachers, the going is hard. Prices have soared and I confess to feeling a sense of "fear-to-buy," but I find myself in the grip of necessity and am gradually getting used to the inward struggle.

Thanksgiving at Thysville

AT the recent Matondo (Thanksgiving) week-end at Thysville, Lower Congo, four station girls and eleven station boys were baptised, together with twenty-four people from the district. These were received into Church membership the same day at a communion service, in which over five hundred members took part.

FOR SERVICE IN CHINA

REV. A. E. BASTABLE

MRS. BASTABLE

DR. BYWATERS

MISS CLEAVER

BASTABLE, ALBERT EDWARD. Church member at Bridgwater. Educated in Bridgwater. Business experience. Theological training at Bristol Baptist College. Served as Sunday School teacher, C.E. leader and student pastor.

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BASTABLE, JOYCE GWYNETH (*née* Gray). Church member at Bridgwater. Served in Sunday School, Girl Guides, Youth Club, C.E. and G.A. Trained at Brighton Municipal Training College and Carey Hall.

* * * *

BYWATERS, OLIVE N., M.B., B.S. Member of Cemetery Road Church, Sheffield. Educated at Bristol, Wakefield and the Royal Free Hospital, London. Served in Inter-Varsity Faculty Christian Union, Children's Club, Hospital Ward Services, Girl Guides and Young People's Fellowship. Course at Carey Hall.

MISS HARRISON

* * * *

CLEAVER, JOAN BETTY, S.R.N., S.C.M. Church member, Brunswick Road, Gloucester. Professional training at Gloucester and Bristol. Associated with Sunday School, G.A. and Young People's Fellowship. Member of the H.P.U.

* * * *

HARRISON, VERA. Church member, New Lane, Oswaldtwistle. Educated in Oswaldtwistle and Edge Hill Training College. Member of the H.P.U. Served in Sunday School, G.A., and C.E. Course at Carey Hall.

WHAT THEY SAID

NO part of the sessions of the General Committee is more vivid or moving than that which is devoted to the welcome to home-coming and departing missionaries. At the November meeting no less than forty-two were received. Here are some of the things they said.

"There is no better ground for evangelistic work than a boarding school in which girls (and boys) can be won for Christ, their characters trained and their preparation for Christian service undertaken."

* * * *

"A Chaplain to the Forces visited the Kond Hills and said, 'I have seen here a real specimen of missionary work.' In one village twenty-seven have recently been baptized and there are fifty inquirers. This is a sample of the way in which the work is going forward."

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"We are in the midst of a mass movement in Baraut. Our institute is training leaders from the villages in which there are Christians so that these may be rooted and grounded in the faith."

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"In Balangir we face opposition and opportunity. Caste Hindus are concerned when outcastes become Christians and seek to win them back. On the other hand, high-caste Hindus are showing a new interest in the Gospel."

"The last nine years have been the most difficult for the Chinese Church. It has been driven underground and its members have been persecuted, but it still stands, and is going forward."

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"My convictions regarding China are: (1) Evangelistic work should be more mobile; (2) middle schools are most important; (3) we must let the Chinese Church take a greater lead; (4) UNRRA has embodied Christian ideas and ideals in relief work."

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"There is a great hunger for the Gospel in Shansi. A Bible class of eighty meets regularly in Taiyuan."

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"My furlough has impressed me with three things: (1) the devotion of small bodies of people in the churches on whom the Society depends; (2) the tremendous amount of real Christianity outside the churches; (3) the privilege of sharing in this work."

* * * *

"I was glad to come home. I am gladder to be returning."

* * * *

Miss Varley, whose photograph appeared in our November number, is a member of Winchmore Hill Church, London.

THE EDITOR'S PAGES

A New Response

IT may be that the new situation in India may bring new opportunities for the Christian Church and the Christian message. We are conscious these days of an increase in friendliness in many quarters. Christians are outside the warring factions, and there seems to be a disposition on both sides to show them courtesy and, in some regards, trust. Non-Christian parents seem more willing than before to send their children to Christian schools. The Francis girls' school, which has mostly Mohammedan and Hindu day scholars, is packed, and even here, where we are difficult of access for them, we have more non-Christians than we have ever had before.

J. F. R.

CALABAR HIGH SCHOOL: THE HIGH JUMP

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New Sunday Schools

MR. COWLING, who is now in charge of district evangelistic and church work, has started a campaign for the children. He is trying to get several small Sunday Schools started in various centres, for Delhi is a very straggling city and the little groups of Christians are scattered over a wide area. Three or four Sunday Schools have been begun already. For one of them, we as a school have taken responsibility. Miss Lewis has begun to take a few of our bigger girls there, taking a training class for them beforehand, so that they may teach the children. They had over thirty children last Sunday. We are glad to be able to do this, for our girls' sake as well as for the sake of the little Sunday School. For some time we have been looking for an opportunity for our girls to take some part in some outside Christian service, and this seems to provide it.

J. F. R.

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In Palwal Hospital

"DURING their stay in hospital, patients have the opportunity of hearing Indian Christian hymns and something of the Christian message. A short service is held on one of the ward verandas every day, and relations, and any patients who are able, are invited to attend. Our evangelist, a blind Indian woman, also makes her way to the wards every evening and sings and talks with all who are interested. Many of these ask for portions of the New Testament and for hymn-books.

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Passing It On

"TWO years ago a man from a far distant village came to hospital for a cataract operation. His sight was restored. He immediately began to tell his friends what he had heard of the Gospel message. A few days ago we had a request from that village for an evangelist."

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H. Ernest Wood Memorial Fund

THE late Mr. H. Ernest Wood, who was for forty years a member of the B.M.S. General Committee and at times its chairman and chairman of its Finance Committee, expressed a desire that instead of providing flowers at his funeral friends should send a donation to the B.M.S. His family share this desire and suggest that all who would like to join with them should send their gifts to the Rev. J. B. Middlebrook, marked "H. E. Wood Memorial Fund."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—We unite with fellow-Christians everywhere in the observance of the Universal Week of Prayer, remembering especially the non-Christian and suffering peoples. The new Year Communion Offering for the Widows and Orphans and Retired Missionaries' Fund reminds us of those who have served Christ overseas in the past.

Second Week.—*Tsingchowfu*, Shantung, China, is now re-occupied by missionaries. We give praise for devotion and fortitude shown by Chinese Christian leaders and members during the Japanese occupation and pray for them still in situations of difficulty and stress.

Third Week.—*Chowtsun*, with its mission hospital, which functioned under Chinese leadership during the occupation and has suffered much material damage. Pray for our missionaries lately returned there.

Fourth Week.—*Tsinanfu*, with Cheeloo Christian University, the famous museum, church and evangelistic work, now restarting in extended form. Pray that out of recent troubles a new day may be born for Christian witness and service.

BOOK NOTES

Rama: A Little Boy of India. By WINIFRED HEMMENS.

ANY uncle who wishes to be popular with the six and seven year olds would do well to possess himself of several copies of *Rama*. He will find not only popularity, but peace, for the young folk will be able to read and understand the book for themselves, without troubling their elders to interpret it for them.

The book is very well written, with no attempt to talk down to the children, or to stop the

pleasant flow of language by using only words of one or two syllables.

It is just a friendly talk by one child to another, and if they are of different races, so much the better.

It should be widely used in schools, for—as an old teacher—I know it will be useful for English as well as geography lessons.

Together with the really vivid illustrations, the story will be greatly loved. I foresee a pleasant as well as a useful career for it.

ANNIE E. FISHER

Rama: A Little Boy of India WINIFRED HEMMENS. Cloth. 2s. 6d. (by post 2s. 9d.); Linen, 1s. 6d. (by post 1s. 8d.). Carey Press.

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In Their Own Homes Leaflets

THE latest three leaflets in this series are 25. *Cannibals and Christians,* Lily C. Palmer: 26. *Miss Golden-Heart,* Marjorie C. Newton: and 27. *Light and Darkness in the City of Learning,* Vaughan Walters. These are available for distribution in the churches, as are also most of the earlier numbers. Please order (stating exact quantities required) from the Home Department, B.M.S., 93, Gloucester Place, London, W.1.

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Simple Stories About Saints. R. W. THOMSON. 7s. 6d. (by post 7s. 11d.). Carey Press.

THERE will be a great welcome for this book, not only because it tells in appealing language stories of some of the great figures in the Christian record through the early centuries, but because of its attractive lay-out and effective full-page illustrations. Children who receive it as a gift-book or birthday present will count themselves fortunate.

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Homes which Jesus Visited. W. E. BOOTH TAYLOR. Cloth, coloured frontispiece. 5s. (by post 5s. 4d.). Carey Press.

THE first edition of this well-produced book was sold almost immediately after publication. We predict an equal welcome and sale of this second and larger impression which is now available.

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Preparing to be a Missionary. GWYNETH HUBBLE. 20 pp. 8d. (by post 9d.).

THIS booklet, published by the Christian Endeavour Union of Great Britain and Ireland, should serve the purposes both of Candidates' Secretaries and of would-be missionaries. Miss Hubble, in small compass, has admirably set out the considerations with which every candidate must be confronted, and shows how these can be made to contribute to the preparation for the lifework sought. The chapter headings are indicative of the author's sympathetic yet fearless understanding of her theme, and her insistence on the essential spiritual qualifications, coupled with the best training that can be procured for the whole personality, will have the support of all dealing with missionary candidates.

The counsel given to would-be candidates is intensely practical, and the chapters on "The Call" and on "Being a Missionary Now," show how the period of preparation can also be the time of immediate and enlarging service. The questions at the end of each chapter are designed to make the reader think out the problems of missionary vocation and service for himself or herself, and a thoughtful study of them must surely help to produce potential missionaries, whether their ultimate service be overseas or at home. Miss Hubble is to be warmly congratulated on a booklet that was much needed and will find a ready use. M. E. B.

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Woman in Islam. V. R. and L. BEVAN JONES. 456 pp. Cloth, 6s. (by post 6s. 6d.).

I READ this book in India some years ago, when it was first published there. The impression I then gained has become stronger with the passage of time. Here we have not only the complete *vade mecum* for all missionaries working among Muslims, especially zenana workers, in all questions where Muslim women are concerned, but also a work of scholarship which can never be entirely superseded as long as the Muslim world remains subject to the laws and customs of the *Qur'an* and the *Shari'at.* One's admiration grows as one reads page after page of carefully documented information and realises the amount of painstaking research involved. In the realm of Islamic scholarship this is the finest fruit of a close collaboration of husband and wife whose devotion to the cause of Christ's Kingdom we have already witnessed in the mission field. It is an achievement of which the Baptist Church and Missionary Society may well be proud. May it be greatly used of God! H. D. NORTHFIELD

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Worship Round the World. ELSIE H. SPRIGGS. 80 pp. Paper, 1s. 6d. (by post 1s. 8d). Carey Press.

THIS is No. 5 in the well-known "Discoveries" series for use with junior children. It is packed with talks, stories and projects on worship round the world, and should help in promoting worship in our Sunday Schools and children's organisations as well as in feeding interest in missionary enterprise.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund:*—W. and S., "Poor China's Needs," 10s. *Gift Week:*—Anonymous, W., £5 5s.

Arrivals

31st October, Miss K. M. Cheshire, from Bembe.

Departures

17th October, Rev. W. D. and Mrs. Grenfell, for Kibokolo.
18th October, Rev. J. H. E. and Mrs. Pearse, for Calcutta.
22nd October, Rev. F. N. and Mrs. Carpenter, for Delhi.
5th November, Rev. A. E. and Mrs. Bastable, Dr. N. Bywaters, Miss J. B. Cleaver, Miss V. Harrison and Dr. R. J. Still, for China.

Marriage

5th October, Rev. Vaughan Walters, B.A., of Patna, to Miss Mair Bowen, of Llanelly.

Death

21st November, at Birmingham, Rev. W. P. Pailing, Ph.C., M.P.S., B.D., of China.

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MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

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VOLUME 129

PRICE TWOPENCE

LEPER COLONY AT GAYA, INDIA

Built by the REV. G. E. HICKS, 1916–1929

From 1914 onwards the B.M.S. missionary in Gaya has acted as superintendent of this colony. All who have shared in this work are touched by the cheery fellowship of the lepers. In many colonies the inmates make their own furniture and clothes, build their own houses and grow much of their food. Missionaries form personal contacts with the lepers and their families and take their share in arresting and preventing the disease. Regular services and meetings are arranged through which the Gospel is preached. Many lepers have been led to the Saviour, Who Himself healed lepers, and have been baptized and admitted to church membership. The B.M.S. also maintains this Christlike ministry at Cuttack and Chandraghona in India; at Tsinan in China; and at Thysville, Pimu and Yakusu in Congo. Valuable help is received from the Mission to Lepers. From its inception, for instance, it has financed the support of the evangelist at Gaya.

The story of the work in Gaya is included in "When the Song Began," a book by the Rev. G. E. Hicks, to be published shortly by the Carey Press.

DATES TO OBSERVE

February 2nd: BAPTIST WORLD ALLIANCE SUNDAY

February 21st: WOMEN'S WORLD DAY OF PRAYER

February 23rd: DAY OF INTERCESSION AND REMEMBRANCE FOR INDIA

A DAY OF INTERCESSION AND REMEMBRANCE FOR INDIA

23rd FEBRUARY, 1947

INDIA can never lose its place in the history of the B.M.S., nor can it be dislodged from its position of priority in our present concerns. As I write this brief article, Pandit Nehru and Mr. Jinnah have both returned from the abortive Conference in London, the one to demand an Indian Republic and the other, Moslem independence in Pakistan. In the meantime, violence keeps breaking out in local areas, and from time to time gives ghastly promise of a tragic climax in civil war. Freedom is being grasped at competitively as though it were a weapon of offence and defence rather than as a privilege for all to share.

The Granting of the Charter

Fittingly, therefore, in this hour of crisis and peril, the Society calls the churches to a *Day of Intercession and Remembrance for India*, and the date chosen, February 23rd, commemorates the granting of the Charter to the Serampore Trio and their friends on the corresponding date in 1827 by the King of Denmark. The relevance of such a celebration at a time like this needs no elaborate proof. In founding Serampore College, Carey had a definite and strategic aim, which had as its clearly-conceived objective the evangelising of India; the winning of her masses of Hindus and Moslems to the Christian Faith; and the supremacy of Christ in a land of myriad gods. Like Timothy Richard later in China, Carey aimed at Christian leadership; dedicated and trained intelligence; well-informed, and wholly literate believers. He realised that India could never be a province of Christ's Kingdom until the agents of her conversion were, under God, her own people. Handfuls of white missionaries, Western-born and Western-bred, could never be more than auxiliaries and "pathfinders" in this great task.

Material Available

May we suggest, therefore, to our ministers and churches that Sunday, February 23rd, be set apart as a day of intercession and remembrance for India. Material will be sent from the Mission House early in February to all ministers. Note might be taken at once of the timely publication of *The Christian Minister in India*, by C. W. Ranson, published by the Lutterworth Press. In our material, the following points will be emphasised. First, as a theme for prayer and confession—the menacing situation in India to-day, a situation in which the British carry certain inescapable responsibilities. There is also the need for unity between Moslem and Hindu. Second, as a subject for thanksgiving—the original ideals of Carey, and the methods he adopted at Serampore in relating evangelism to education. Also, the way in which Serampore College itself, in its leadership, community life, and contribution to India and the East, has set an example which others have followed. Third, as a matter of intercession—the indigenous Christian Church in India, with its growing numbers and influence, and the presence in India of our own and other missionaries in this hour of peril and spiritual opportunity.

J. B. Middlebrook

During War Years

A REPORT of the Church of Christ in China says that, in the midst of turmoil and strife, the Christian forces in China have grown in strength and vigour. The Church has not only survived, it has been strengthened in unity and purpose.

* * * *

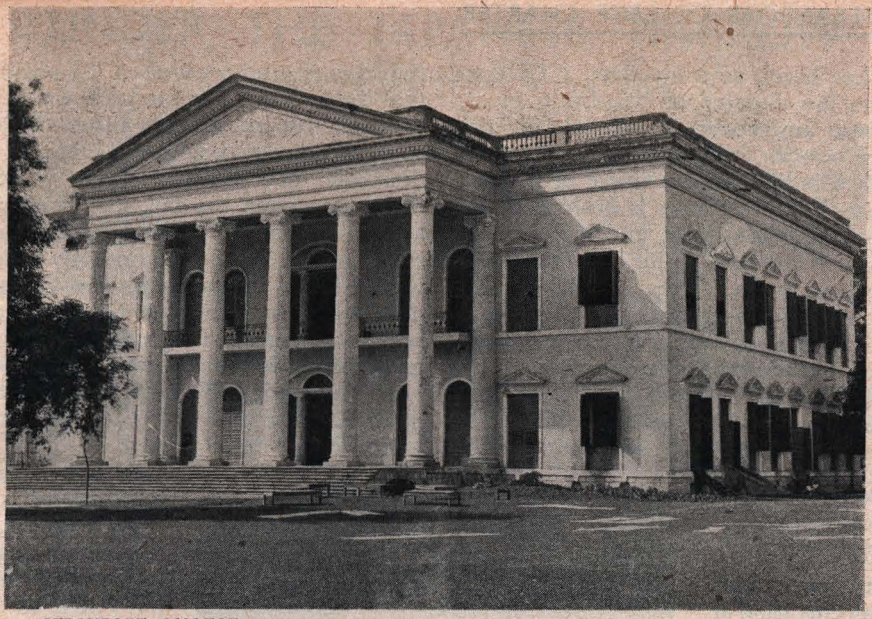
Tsingchowfu, Shantung

RECENT news says that the hospital has re-opened. On the day before re-opening twenty-four bales of supplies were received from UNRRA. Women have started their school and the church is inaugurating a junior middle school preparation course. Students for the Bible School have arrived. Others find it difficult to attend because their districts are under Communist control. If the Bible School cannot function, it is intended to hold refresher courses for pastors and training classes for church members.

* * * *

Dr. J. F. Carrington

THE Rev. J. F. Carrington, B.Sc., of Yakusu, has been awarded the degree of Doctor of Philosophy of London University for a thesis on the African Drum language. The thesis will be published by the Carey Press under the title, *Talking Drums of Africa*.



SERAMPORE COLLEGE

THE SERAMPORE COLLEGE CHARTER

AN ESTIMATE OF ITS MODERN SIGNIFICANCE

By GEORGE HOWELLS, M.A., B.Litt., Ph.D., D.D.,
Principal Emeritus, Serampore College

I HAVE been asked to estimate the significance of the Serampore Charter granted by the King of Denmark in 1827, and its bearing on the India of to-day.

1. It is recognised on all sides that there has been a

GREAT QUICKENING OF INTEREST

in theological education in India, as the result of the academic recognition given to theology under the revived Charter. All this comes out clearly in the survey of theological education by the National Christian Council of India as edited by C. W. Ranson under the title

THE CHRISTIAN MINISTER IN INDIA.

A far larger proportion of our Serampore graduates hails from the ancient Syrian Church of South India than from any other body. One third of the population of Travancore is Christian, and it is mainly in South India and Ceylon that we have Christian communities and churches strong enough to utilise what Serampore can supply. In forty years 600 graduates and licentiates have gone forth from Serampore and its affiliated colleges to labour in a great variety of spheres of Christian service. These have come from all the evangelical churches, and from areas ranging from the Lushai and Khassia Hills to Travancore and Ceylon. Few things are more important in the critical years now facing the Christian Church in India than an enlightened leadership or, in the first words of the Charter, " men of piety and learning." It is largely due to the new Serampore that a nucleus of leadership is in readiness for the great tasks ahead.

2. The spirit of the Charter and Statutes, as it applies to education in general, is in a marked degree

LIBERAL AND MODERN

in comparison with the approach of the old East India Company to the problem. The dominant attitude of too many British officials of those days was, " Give these people as little intellectual or religious enlightenment as you can, so that our superiority and prestige can never be questioned, or our own domination dispensed with." The Charter, on

the other hand, says in effect, " Give to all who are capable of benefiting by it, the best university standards of the western world, whatever be the effect of such a policy on the future of Church or State." Here surely is enshrined the spirit of the golden rule, and the application of it is responsible for the emergence of the new India. The fact that others must increase and we must decrease should bring to right-minded people nothing but exultant thanksgiving.

3. The Charter, both in its original and, still more so, in its revised form in the Bengal Act of 1918, seeks to

ELIMINATE ALL DENOMINATIONAL RIVALRIES

and to encourage the concentration of all the energies of evangelical Christians on one co-operative task. Whatever justification may be urged for denominational exclusiveness at home, only the smallest minds stand in the way of constructive co-operation abroad. The whole world, or at least the thinking part of it, is crying out for more unity. Disunity is still India's greatest danger, as it is our own. During the past generation, the revived Charter has shown in one important sphere, what great advances are possible through unification of forces, where otherwise there would have been frustration, stagnation and decay.

BAPTISM OF SERAMPORE STUDENT BY SERAMPORE PASTOR

4. The Charter has a particular significance for the Indian Christian community. It is in the unique position of being guaranteed by international treaty, and so ought to be an invaluable

EDUCATIONAL POSSESSION FOR INDIAN CHRISTIANITY

for focusing its culture in the generations to come. A constant danger that every community in India, including Christians, has to face is communal exclusiveness. Carey and his colleagues clearly sensed that danger and recognised the possibility that the Indian Christian body would tend to degenerate into another caste. Methods of segregation may be permissible, or even desirable, in the early stages of school life, but carried too far, they may prove a positive danger. The Charter clearly envisages a Christian community welcoming the social contacts with non-Christians that a healthy collegiate life can supply, and participating as good citizens in all forms of service for the motherland.

5. The spirit of Serampore as embodied in its Charter and Covenant, and in the activities of those who have lived and worked there, is well known to the Indian people, and they have learned to think of Serampore men as

FRIENDS OF INDIA,

working in their midst not as arrogant proselytizing foreigners, but as men humbly seeking to be embodiments of the many-sided philanthropic Gospel of Jesus as we see Him in the New Testament going about doing good. Many Indians thankfully recognize that some of the more vitalizing seeds of the new era, political and social, were sown in the old Serampore, while the new Serampore is responsible for much of the new independent outlook of the Indian Church of our day.

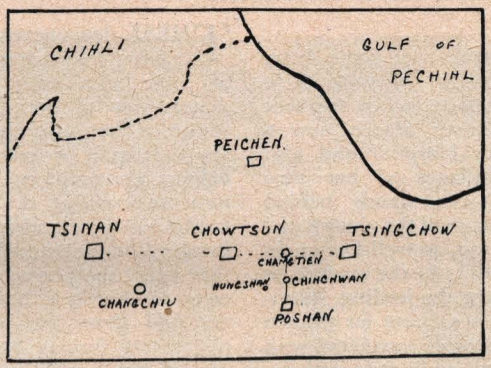
Will there be room in independent India for foreign missionaries ? I say yes, on condition that they cease to think of themselves as foreigners, and feel able to work as brothers with or under their Indian brethren. I agree with W. E. French when he says in his recent book, *The Gospel in India*, that our institutions will need to be firmly rooted in Indian soil, with governing bodies in India and manned by Indian principals. Mr. French, by his own example at Bishnupur, has shown us the way. Even the Serampore Charter may soon need revision.

UNDER THE JAPANESE HARROW

FURTHER NEWS FROM SHANTUNG

THE Rev. J. S. Harris, recently returned to Shantung, has visited centres of B.M.S. work and briefly describes what he found there.

Poshan. Our work, except for an eight month period when the premises were forcibly closed by the Japanese, has been faithfully kept going by Pastor Su and the woman evangelist, Miss Wang. How they have lived is a mystery, and even now they are getting only 50 chin (65 lb.) of millet a month. During one of the three periods of Communist occupation a shell struck our main building, but the local church members repaired the damage and put fresh glass in the broken windows. The district is still very unsettled and trade is almost at a standstill. The church has re-opened the kindergarten school with sixty pupils whose parents cannot pay fees. The Sunday and Wednesday services are well attended, and an early morning meeting for prayer and Bible study is held each day. Twelve have been baptized this year.



Chih-Chwan. I found Nationalist troops cleaning the town and levelling the roads. After years of patient service and a long illness heroically borne, Pastor I has gone to his reward, leaving a widow and aged mother who are unable to return to their village home until the Communist menace subsides. Our premises are in good order, except the room kept for missionaries' use which badly needs repair. The experienced woman evangelist, Miss Wang, has held on most bravely, visiting most of the village churches whenever possible. A small service is held on the premises every evening.

Hung-Shan (*Ta-Huang-Ti*). Here we are in process of establishing one of the six special evangelistic centres in Shantung. The local church has suffered greatly during the war years, and most of the rooms (30 chien) are falling down. They are gathering a primary school, and are hoping for more peaceful times and an opportunity to revive and extend the work.

Chang-Tien. This railway and business centre was much extended during the Japanese occupation. Here Pastor Chang is acting as headmaster of a government middle school. He has several Christian teachers and 500 pupils, boys and girls, who include many formerly in our Peichen school. I also visited two villages connected with the work at *Ta Hwai Shu.* The former primary school was re-opened last autumn and the 300 boys and girls looked neat and promising. I expect to visit *Chang-Ch'iu* shortly, but cannot get to the many more distant places until conditions improve.

HONOURABLE WOMEN

By MILLICENT B. SALMON, Léopoldville, Congo

LÉOPOLDVILLE, capital of Belgian Congo, with its crowded population of 80,000 drawn from all parts of the vast colony and beyond, presents exceptional opportunities for work among women and girls who are in frequent moral peril and need. Our small missionary staff is assisted in this urgent task by a notable band of Congo Christian Bible-women.

Ana Mayela, the senior among them, a widow for about thirty years, sits in the centre of the group. Having no children of her own, she has brought up several girls, daughters of women in difficult circumstances. *Susana Dinayaku,* who sits on her left, has overcome the handicap of a diseased hip, and cycles daily along the streets, seeking the lost to bring them into the Kingdom. Next is *Selipa Basukula.* She is the daughter of a man bought from slavery for three knives. Her husband is a backslider who often ill-uses her when he is under the influence of drink. Her head-handkerchief hides the marks of his violence. All but two of her children are dead. She knows every street in this great city and is the friend of every woman in distress. *Lubela,* on the right of Ana Mayela, comes from Lower Congo. The woman standing behind her belongs to a tribe of the Upper River area. These two

work together in Kintambu, a suburb of Léopoldville. *Maria Atakai*, who sits at the extreme left of the front row, has known sorrow and tragedy. Her husband deserted her five years ago, and her nine year old son died suddenly last year. Her Christian spirit triumphed over these burdens and she is a faithful worker.

BIBLEWOMEN AT LEOPOLDVILLE

The women in the back row come from Upper River areas. *Omena Josephine* is a widow whose triumphant faith in bereavement has drawn many to Christ. She is now a Bible-woman in a Leper Hospital and also itinerates among the villages of her own tribe. *Mambisa Helene*, who stands behind Atakai, is the wife of a deacon of the church and a proud mother. She, too, is well-known in the city. On her daily visits to the market, as she threads her way among the jostling, shouting crowds, her eyes are searching for women who at some time or other were associated with the mission. A word here, an invitation there, make these women realise that a city Bible-woman is concerned for them. Finally, there is *Monongi Miriam*, her ageing face scored by tribal marks. She is also a deserted wife. When her babies died, her husband took her sewing machine and other prized possessions and left her. She likewise gives her time to the work of the Church by teaching women to read in morning school, helping in afternoon meetings and going after erring sisters.

THESE deaconesses pray and toil that the King may enter and reign in the lives of those who have lived long under the domination of fear, ignorance and superstition. They visit the hospital whose wards are thronged by women patients and their helpers and visitors. There they cheer the patients, comfort the bereaved and help to keep Christians and enquirers from becoming involved in witchcraft palavers. Every day they carry the Gospel to women who will not come to church to hear it, and guide back to the fold those who wander. Their slender pay comes from a fund created through the sale of the book *Congo Crosses* and from the gifts of interested friends in Britain and America. They call for the prayers of women at home.

FOR SERVICE OVERSEAS

MISS BAKER

MISS MOUNT

MISS POWELL

BAKER, WINIFRED NELLIE. Church member, Parkstone. Educated at Plumstead and College of Domestic Science, London. Teaching experience at Parkstone and Princess Mary's Village Homes, Addlestone. Course at Carey Hall. Appointed to India.

* * * *

MOUNT, DOROTHY, S.R.N., S.C.M. Church member, Salem, Romford. Trained at Southend-on-Sea, West Bromwich and Gloucester. Served in various churches. Course at Carey Hall. Appointed to India.

* * * *

POWELL, PHYLLIS, S.R.N., S.C.M. Church member, Salem, Romford. Trained at Southend-on-Sea, West Bromwich and Gloucester. Served as Sunday School teacher. Course at Carey Hall. Appointed to India.

FROM THE EDITOR'S TABLE

Rev. W. P. Pailing, B.D., Ph.C., M.P.S.

BY the sudden death of the Rev. W. P. Pailing on November 21st, while teaching in school at Sutton Coldfield, the world-wide cause of Christ has lost a valiant soldier. Born at Tipton, Staffs, on the Chinese "Double-Tenth." October 10th, 1886, he received his early education at the King Edward Grammar School, Birmingham, and while working as an analytical chemist with Birmingham firms, qualified Ph.C., M.P.S. Later he entered Regent's Park College, graduated B.D. in the University of London, and was accepted by the B.M.S. for China in 1914, where, together with his capable and devoted wife, he laboured as a missionary for over thirty years.

He was appointed to Shantung Christian University at Tsinan, where he organised the School of Pharmacy, and trained large numbers of Chinese pharmacists who have served in mission hospitals throughout China. He was an excellent Chinese speaker and scholar, and translated three large and very important pharmaceutical works into Chinese. For his work with the Chinese Labour Corps in China and France in the 1914–18 War and subsequent famine relief work he was decorated by the Chinese Government.

His wife and he supervised the evangelistic work of the large University hospital. Bible classes for students were a regular feature of their home life, and both took a major share in the church and evangelistic work in the city. He used his genius in friendship to exercise a spiritual influence on young men which is incalculable. He was humble to a fault, always sincere, conscientious and, when in health, indefatigable.

MISSES SUN, CHAO AND TIEN: Tsinan Kindergarten teachers who carried on during the occupation.

All his colleagues, and an untold multitude of grateful Chinese, as well as many in the home churches, mourn the loss of a truly great missionary brother and friend. To his widow, and their daughters, Jean and Katherine, we extend loving sympathy. H.R.W.

* * * *

Miss Alice M. Finch

MISS ALICE MARION FINCH, who died in Bristol on December 3rd, 1946, spent her entire missionary lite of thirty-nine years from 1891 to 1930 in charge of the girls' boarding school at Barisal, Bengal. Under her leadership, new and enlarged buildings were erected; successive generations of girls were equipped in body, mind and spirit; and the missionary and Indian staff was inspired with Christian ideals and aims and laboured together in happy comradeship. Old girls express what the school meant to them as they serve as evangelists, teachers, nurses and homemakers. The school, and its principal in particular, has helped to fashion Christian lives and ways of living in towns and villages throughout Eastern Bengal. Both in India and in her retirement at home, Miss Finch's consistent Christian life and able leadership were used to lead to Christ many who thank God on every remembrance of her.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—The *World-wide Fellowship of Baptists* as represented in the Baptist World Alliance. Give thanks for its work and witness, and pray for Baptists suffering distress and persecution. We remember also other Baptist Missionary Societies. Sunday is Baptist World Alliance Sunday.

Second Week.—*Portuguese Congo*, which the B.M.S. entered in 1878. San Salvador and Bembe are centres from which work radiates over great areas. Through preaching, teaching, training and healing the Gospel has taken firm root and a Church is being built up.

Third Week.—*Kibokolo* in the same region. Early disappointment and setbacks have given place to a great ingathering, though the mission is still troubled by subversive movements. Seek the blessing of God on plans for the new training institute for pastors and teachers. On Friday we unite in the Women's World Day of Prayer.

Fourth Week.—Our missionaries join with the American Baptist Foreign Mission and the Swedish Lutheran Mission in the training institute at *Kimpese*, which provides Congo leaders for the Church throughout the Lower River area. Pray that the work may prosper and increase.

BOOK NOTES

Shrines of Christendom. C. B. JEWSON. Illustrated. Cloth. 5s. (by post 5s. 4d.). Carey and Kingsgate Presses.

MR. JEWSON takes his readers on a pilgrimage to well-known places of worship in this country and on the continent. We join with him in services in St. Mary's Baptist Church, Norwich, a Norfolk village chapel, West Ham Central Mission, and in visits to cathedrals, a Quaker meeting, a Moravian centre, now, alas!

no more, and other houses of prayer. We enter with him into the spirit and purpose of these varied means of approach to God in company with the faithful, and share his reflections and conclusions. Written in chaste and moving language, it is a book to re-read and to prize.

* * * *

Foreign Mud. MAURICE COLLIS. 324 pp. Illus. Cloth 21s. Faber & Faber.

THIS is a well-written account of a dark chapter in the relations of Britain and China. It covers the years 1830-1842 and deals with the steps which culminated in the First Opium War. It is a fascinating, though dismal, story which all interested in China should remember.

* * * *

Strange Harmony. W. G. SEWELL. Cloth. 192 pp. 5s. (by post 5s. 5d.).

THE experiences of a missionary and his family in Stanley Prison, Hong Kong, during three and a half years of the Japanese occupation.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous (Lewisham postmark) £10 ; "B" Work in Bhiwani, £10 ; "Grateful" Relief in China, £1 ; Tiley, Miss F. E., £1 10s.

Medical Fund :—"A Thankful Heart," £1.

LEGACIES

The following Legacies have been received in recent months:

1946			£	s.	d.
Aug.	29	Miss Sarah Ann Taylor	25	0	0
Oct.	15	Miss Helen Gregory	333	9	6
	16	Mr. J. Harries	2	4	0
	17	Mrs. Gertrude Harries	100	0	0
	18	Alexander Cromar Trust	187	11	5
	31	Mrs. P. M. Clifford	750	0	0
Nov.	6	Miss Mary Dear	5	0	0
	12	Miss Alice Ann Ashworth	462	11	11
	12	Mr. Alfred Charles Mansfield	250	0	0
	23	Mrs. P. M. Clifford	300	0	0
	27	Mr. Robert Robertson's Trust	360	0	0
	27	Mrs. Jesse O. Butterfield	15	1	9
	27	Mrs. Lucy Hope Maden	500	0	0
	27	Miss Mary Elizabeth Garrie	50	0	0
	29	Mrs. Elizabeth Winifred Sanders	63	15	7
Dec.	4	Miss A. N. High	1106	11	9

Arrivals

20th November, Rev. S. F. Pearce from Colombo.
3rd December, Miss G. E. Lowman from Bolobo.

Departures

12th November, Mr. H. A. and Mrs. Thompson for Bombay.
25th November, Miss D. Mount and Miss P. Powell for Orissa.
2nd December, Mrs. F. J. Raper and Miss W. Baker for Lungleh, and Mrs. R. W. Thomas and Dr. Dorothy Medway for Palwal.
9th December, Rev. F. S. and Mrs. Russell for Shanghai ; and Miss J. K. Williamson for Sian.

Births

11th October, at Northampton, to Dr. and Mrs. Stanley Thomas of India, a daughter, Susan Joy.
7th December, at Sian, to Rev. J. and Mrs. Sutton, a son, Roger James.

Deaths

21st November, at Birmingham, Rev. William P. Pailing, formerly of China.
3rd December, at Bristol, Miss Alice M. Finch, formerly of India.
29th December, at Worthing, Rev. R. L. Jennings, formerly of Congo.

CAREY

NEW & FORTHCOMING PUBLICATIONS

THE GOSPEL IN INDIA
W. E. FRENCH. The story of B.M.S. effort and achievement. **6s.** Postage 4d.

SHRINES OF CHRISTENDOM
C. B. JEWSON. A pilgrim's description of Christian people at worship in Baptist and other houses of God here and on the Continent. **5s.** Postage 4d.

THE GATHERED COMMUNITY
R. C. WALTON. Why are we Baptists ? What do we believe ? What is our contribution to the World Church ? **7s. 6d.** Postage 6d.

THE PROPHETIC WORD
W. E. BOOTH TAYLOR. The Old Testament Prophets set against the background of their time and their present day relevance. **7s. 6d.** Postage 6d.

SIMPLE STORIES ABOUT SAINTS
R. W. THOMSON. A gift book of distinction for juniors. **7s. 6d.** Postage 5d.

RAMA : A LITTLE BOY OF INDIA
WINIFRED HEMMENS. A picture story book for six and seven year olds. Cloth **2s. 6d.** Linen **1s. 6d.** Postage 2d.

INDIA DISCOVERS HER DAUGHTERS
DOROTHY GOTCH and ANNIE MOULE. Varied material for women and women's meetings. **1s. 6d.** Postage 2d.

WHEN THE SONG BEGAN
G. E. HICKS. A moving story of the Gospel among Indian outcastes and lepers. (Price to be announced.)

MEET THE FAMILY
W. W. BOTTOMS. Baptist life and world wide witness told for young people. **1s. 6d.** Postage 3d.

WATCH ALSO for **The Gates of the Kingdom,** Muriel Clark ; **Of Such is the Kingdom,** Winifred Warr and H. L. Hemmens ; **'Mid Toil and Tribulation,** Chinese missionaries ; **The Living Christ in Modern China,** George Young ; **The Dawn Breaks,** W. D. Grenfell.

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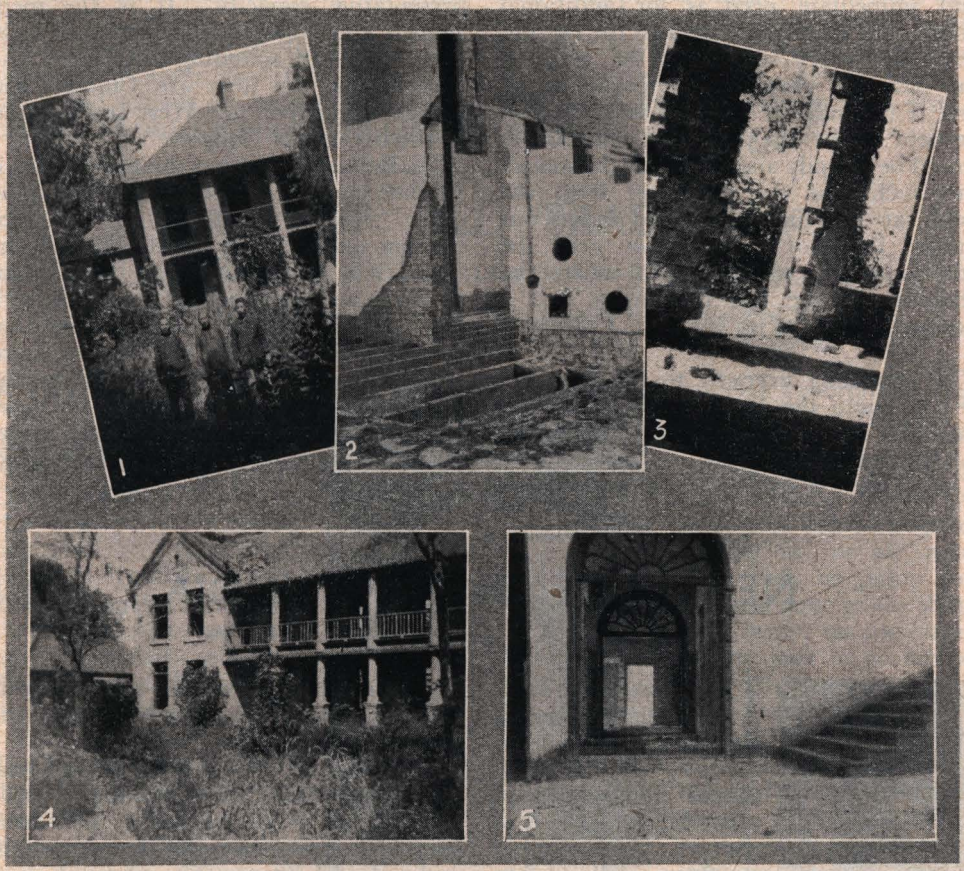


WAR DAMAGE TO CHOUTSUN HOSPITAL, CHINA

1. Doctor's House ; doors, windows and staircase gone. 2. In-Patients' Block. 3. Nurses' Bungalow ; windows gone, 400 altogether. 4. In-Patients' Block Wards ; heavily damaged. 5. In-Patients' Block ; flooring, door frames and banisters removed.

DATES TO OBSERVE

MONDAY, MARCH 31st—End of Financial Year.

THURSDAY, APRIL 3rd—Books Close. All money must reach the Mission House by this date for inclusion in this year's total.

INSPIRATION IN A POST-BAG

A LETTER reached the Mission House the other day, and the note it struck was very timely. The writer, who is a generous supporter of the Society by way of annual subscriptions, enclosed a cheque for £100, with the remark that extra needs demanded extra gifts. She has reacted to mounting costs with a generous movement of the heart in an additional contribution. Her spirit was that of the one who, being asked to give a coat, gives a cloak also.

The Society's situation to-day (I will not say its plight) is such that our vital and immediate need is for additional gifts. The monthly returns in the current year give every hope that the gains of the past five years will be consolidated, and if expenditure on all our fields can be kept at the 1945–46 level, the budget would be happily and effectively balanced. But such was the challenge from the fields at the time when we made our budget that not only did we need the additional £56,000 given to us by the churches in the last five years, but a further amount of no less than £28,000.

IN appealing urgently to the churches to equip the Society with these tremendous resources, there are three points I wish to make :

(1) There is still sufficient time before 31st March (when our financial year ends) for all our supporters to add a shilling, a half-crown, a pound, one hundred pounds, or more to the gift they have already made, or are intending to make. There is need for us all to go the " second mile." There is also time for new sources of income to be tapped, and a quick and individualised canvass of possible contributors would yield an excellent harvest.

(2) The appeal for additional gifts is really a variation of the Macedonian cry, " Come over and help us." It is voiced by the Home Committee only in a representative capacity. It is the men, women and children of the mission field itself who are sounding the call. The accents that we hear are Chinese and Indian, Sinhalese and West Indian, and in the dialects of Congo.

(3) But surely behind the appeal also is another voice, the voice of the One Who said : " Go ye, therefore . . ." the summoning and sending Lord, Himself the " sent " of God, utterly at the disposal of God, and compassing the earth with His risen Spirit. Let us remember that the material resources of even the Lord of Glory are at least conditioned by the quantity and quality of the gifts we make to Him. The relation between our purses and His Kingdom is direct and dynamic.

J. B. MIDDLEBROOK

NEEDS OF FUTURE INDIA

By B. T. ROY, M.A., B.T.

IT is most fitting that, in view of expected far-reaching changes in India, the B.M.S. should make 1946–47 a special year for that country. If everything continues well, a free India will emerge from the patient working of the British Government for about two hundred years. What the state of affairs will be when that comes no one can say ; but we can hope that it will be one of progress and prosperity. Let us never forget the contribution missionaries have made towards this development. Even a non-Christian Indian would acknowledge this with gratitude.

Christians in India hold views about the future which differ from many which I have met in this country. The latter seem to be most concerned about economic and political issues. The physical needs of human beings must be met, but the Christian disciple goes to other countries to carry out His mandate to preach the Gospel.

What could be a worthier cause to absorb our attention than that of offering Jesus to people in a land where 250,000,000 worship idols and 90,000,000 are followers of Islam ?

THE future India will demand the very best of Christianity. Mr. Gandhi and other Indians may stand in the path of its progress, and there may be local persecutions. During my tours in England and Scotland I have been assured of the continued sympathy and fellowship of British Christians. Needless to say, Christian India will be grateful for this.

Only Indians can solve India's economic and educational problems. India is a land of paradox, with scarcity in the midst of plenty. For every man who died in the Bengal famine of 1943, a capitalist is said to have made a profit of £200. Unless capitalism, both Indian and foreign, can be removed, India's touching poverty will never go. True, more hospitals and schools are needed. New and modern industrial methods may need to be introduced. But do not all these depend upon the change of mind and attitude of the Indian people? An evolution in their thought through the ideals of Jesus can do this miracle in a country where still seventy-five per cent. of the population is illiterate. Kindly treatment for the depressed classes, fair wages, equal opportunities, fair share in the wealth and food of the country, equality between man and man—who can produce these conditions but our Lord Jesus?

Sitting in the darkness of sin, the searching philosophical Indians need most the Prince of Light—the Saviour of the world. Anything else is only subordinate to this urgent need. Our Master is needed in India as everywhere else in the world.

JACK OF ALL TRADES? . . .

By LESLIE J. TAYLOR, Léopoldville, Belgian Congo

Mr. Taylor has been occupied in Léopoldville with the administrative work of the Congo Mission. He writes of the essential daily round and common task.

8.00 A.M.: Just settled to a complicated batch of field accounts for rendering to the Home Office. To the door come the evangelist, church members Mr. and Mrs. It-saw-him, and the lodger. The evangelist explains that Mrs. I.-s.-h. has been indulging in loose talk with the lodger, to the fury of her jealous husband. Will I do something about it? The lodger states his case, the wife hers, and the husband, with an unnecessary account of her past misdeeds thrown in for good measure, at long last concludes *his* recital. I suggest that the lodger be invited to take up his abode elsewhere. To my surprise, all parties, including the lodger, concur. The procession leaves again to the accompaniment of pointed exhortations from the evangelist directed to the lady. . . .

A FUTURE CONGO LEADER

There is a lecture at the State Medical School due at 10.30. There's no petrol for the car, no air in my bike tyres, no pump connection, none in the shops, and, lastly, no inclination on my part to go on foot in the heat and arrive to drip during the whole period. So a half-hour must be spent soldering a makeshift to the decrepit pump. The lads who face me when I do arrive are learning to be medical orderlies and assistants, and follow an intensive course of study for three or four years, with one or two years of probation before the final exam. They are among the brightest products of our Protestant schools and hospitals, keen

to learn more and interested in this hour of " religion " for which provision is made by the authorities in the curriculum. Talks on Biblical subjects, church history or elementary psychology are followed by acute questions to which one dares not pretend to know all the answers. These boys, if " kept in touch," may do great Christian service. One has been in Burma, serving our own troops with his medical unit, another in the Middle East and others work in our own hospitals. . . .

Arrival home at noon to find a request for a funeral in the native city at 1.30. (Pop goes another siesta.) The evangelist greets me then at a locked and empty church and states regretfully that there is to be no service as a heathen majority among the relatives have insisted on performing the burial in their own way. . . .

2.15 P.M. : A clean shirt to replace the sodden one, and the accounts again. But not for long. A former church member, lapsed for years because of trodden bypaths, disillusioned and unhappy, comes to pour out his heart and to seek again the glory of the Fellowship. Talk and prayer—and hopefulness. . . .

6.00 P.M. : First experience before a microphone. A talk on moral issues to listeners at sets provided by sympathetic business men and placed at strategic points in the native city. Perhaps there are other listeners far away in the forests and hills also. Part of a praiseworthy effort by the Belgian authorities to provide music and teaching, by a new and, we hope, successful method for Africans to assimilate in a land where, alas ! books are still too few and illiterates too many. . . .

7.00 P.M. : Our " own " Tommies to dinner. There are six of them this evening. Abetted by my wife, they make the usual concerted and hilarious effort to make me eat onions. " Rook " afterwards, to the tune of more laughter and noise. (By some miracle the baby sleeps through it.) There is always some discussion on missionary (how we have been enlightened !), political and war matters, and always good fun and fellowship. We may even claim that for them it has been " home from home." At least we know that we shall have future advocates of missionary work in a possibly unexpected quarter. . . .

So we call it a day. Accountant, teacher, " mechanic," parson—how amateurish and ineffectual some of it seems ! But the Kingdom often comes by devious ways. We need so *much* more trained and specialist help. What about you ?

GIVING IN HATHIN

By HILDA E. SMITH, Palwal, India

News of a movement of the Spirit of God in Hathin, a village near Palwal, has already appeared in the " Missionary Herald." Miss Smith describes here a recent encouraging development.

FOR some time, and especially since last February, when a large group was baptized, the people of Hathin have been feeling the need of a church building. At Christmas and on other special occasions they usually gather in the mission compound where Dr. Price, their Indian leader, lives. This, however, is some distance away, and for the most part they prefer to arrange services in the *busti* where their homes are. It is difficult to find a place large enough to accommodate both men and women who will not sit very close to each other. There is the village *chaupal* (meeting centre), but the women would not be allowed to sit there.

A few Sundays ago, Mr. Haider Ali suggested that the time for action had come. So they appointed Dr. Ronald Thomas of Palwal as their treasurer, and said they would make their first collection the following Sunday if he would come to receive it.

Some of us went to this special service. One hundred rupees (£7 10s.) were collected that day, with promises that this amount would be given each month until 1,000 were raised. The village method of giving is to decide on an amount which everyone must contribute, and each family undertook to give three rupees a month. The taking of the collection occupied an hour, as there was

much discussion, and several men had to go home to fetch their contributions, which they brought in their open hands so that all could see that they were the right amounts. Each sum was written down by the village pastor.

THEY ASK FOR HEALING IN INDIA

ONE man had a great deal to say which I could not hear as I was sitting with the women who were singing *bhajans*, but I was told afterwards that money was owing to him and he was refusing to make his contribution until it had been paid back. Another man said he could afford only one rupee, but he was not let off and had to go home and fetch the other two. One woman, hearing this, said; "He ought to give without all this talk when it is a religious matter." Another helped to fill in the time by telling a Bible story which she remembered well as she had taken part in dramatising it at the Women's Summer School.

As the amount of three rupees is equal to about a tenth of a labourer's wage, in many cases at least, it will mean giving to the point of sacrifice. Much more than 1,000 rupees will be needed for the building, and the Hathin people will not be able to raise it all. But we are confident that the money will be forthcoming as others hear of the effort the villagers are making.

Already a contribution has been received from the staff and girls at Salamatpur. Their subject for school prayers that week was the Early Church, and, on hearing about the Hathin collection, they decided they must share in it. When their pocket money was given out on the Saturday, they made an offering of Rs. 9.11. This was handed in a bag to Mr. Haider Ali, who passed it to Dr. Thomas at the Hathin service with an explanation as to the way in which it was collected.

After the collection, prayer was offered.

PARAGRAPHS FROM CHINA

SHANTUNG

In Tsinan Again

MRS. RUTH CHEN, Dean of Women at Cheeloo University, Tsinan, China, writes that 96 women students have enrolled for the present year. All but two are new students. Most are from good Christian families and mission schools and several are professing Christians. All are sincere and conscientious. They will set as good a tradition to future student generations as Cheeloo ever did on the same campus.

The Japanese left the buildings in a deplorable condition, but devoted workers put them in good shape for the opening of term.

The work is surrounded by immense difficulties which have their origin in the ever increasing living costs. Facilities for baths are practically non-existent. There are no coal supplies. Reading material for the library is scanty, as is equipment for athletics and games. Practically all pre-war furniture in the dormitories was either stolen or broken and many rooms are completely empty. Most of the girls come from families of small means and some are from districts where families have lost land and property in the general upheaval. More scholarships are needed to enable these girls to continue their courses.

The Whitewright Institute

MISS H. C. SUN, who is engaged in the famous Whitewright Museum and Institute in Tsinan, writes in a letter to Dr. Williamson:

"Thanks be to God, my family and all our mission workers are well. Under the guidance of Mr. Phillips, I have continued to be in charge of the school for women who have lost their opportunities of studying in their childhood. There are 46 students, mostly from 20 to 30 years. They have classes from two to four-thirty every day in Chinese, arithmetic, the use of the abacus, general knowledge, Holy Bible, handwork, music and letter writing. Sometimes we sing in the church to promote their religious spirit, and have taken trips to the southern hills where fellowship has been enjoyed in picnics.

"We have just started a kindergarten in the house in which Mr. and Mrs. Payne lived. Forty-five children are enrolled. Our biggest difficulty is lack of funds, but local contributions have been collected to enable the school to be registered in the educational bureau of the municipal government. We have finished building a new classroom and hope to improve the school equipment."

DR. J. H. RUSHBROOKE

THE death of Dr. J. H. Rushbrooke in Bristol on February 1st, in his seventy-seventh year removes one of the outstanding leaders of our generation, and one of the few whose names are familiar in every continent. First as Secretary, then as President of the Baptist World Alliance, he has written his name deeply and ineradicably into our modern history.

His services to the B.M.S. were many and varied. He became a member of the General Committee in 1927 and was made an Honorary Member only three years later, after an important, arduous and delicate mission to Jamaica. In 1936, following his World Alliance tour in India, Burma, China and Japan, he was Chairman of the Society. On his tour he had visited many of our mission stations in India and all the main centres of our work in China, bringing everywhere that personal encouragement and that sense of the world-wide brotherhood of Baptists that one came instinctively to associate with him. His wide knowledge and experience were always at the disposal of the Society, and he was present at the January meetings of the General Committee, following and sharing in the proceedings with his usual close attention.

He was a unique figure in our midst, with many of the authentic marks of a great man. He was also a good man, unspoiled by the high position he had come to occupy, and we mourn the loss not only of a leader but of a friend.

ERNEST A. PAYNE

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Pray for *Wathen*, *Thysville* and *Kibentele*, three inter-related stations in one area, with active evangelistic, educational and medical work. Remember Congo Church leaders and workers associated with the missionaries.

Second Week.—*Leopoldville*, Congo's metropolis. With 6,000 white people and a growing, ever shifting Congo population of over 80,000. The B.M.S is the chief evangelical mission here, and its staff needs great reinforcement to meet the challenge and opportunity.

Third Week.—*Colombo*, Ceylon's capital, with a mixed population which includes Hindus, Moslems and Buddhists. Pray for the Ceylon Baptist Council with its growing responsibilities and its varied means of spreading the Gospel.

Fourth Week.—Other stations in *Ceylon*, where opposition to the Gospel is stiff and progress is slow. Ask that the workers may never lose heart and that the churches may ever be true, and that in Ceylon's new day, the Word of God may run and have free course and be glorified.

Fifth Week.—*Calcutta*, largest city of India, with its medley of peoples, among many of whom the B.M.S. works. Pray for members of our India secretariat and other missionaries facing issues created by the changing political order; and that disturbed peoples may find peace through believing in Jesus Christ.

FOR SERVICE OVERSEAS

DR. CLULEY

MISS FREYE

MISS McLELLAN

CLULEY, BEATRICE DOREEN, M.B., Ch.B., M.R.C.S., L.R.C.P. Member, Queen's Road Church, Coventry. Trained in Coventry and Birmingham University. Practical experience in Birmingham and Worcester. Served as Sunday School teacher and with the Student Christian Movement. Appointed to Bhiwani, India.

* * * *

FREYE, MARIANNE. Member, Upper Holloway Church, London. Educated in London. Wide business experience. Served in Sunday School, Girls' Auxiliary, G.L.B., C.E., Youth Clubs, Women's Work and missionary organisations. Appointed to North India.

* * * *

McLELLAN, JEAN McTAVISH, S.R.N., S.C.M. Member, Harper Memorial Church, Glasgow. Trained in Glasgow and Bellshill. Served in Sunday School and C.E. Designated to Bhiwani, India.

FROM THE EDITOR'S NOTE-BOOK

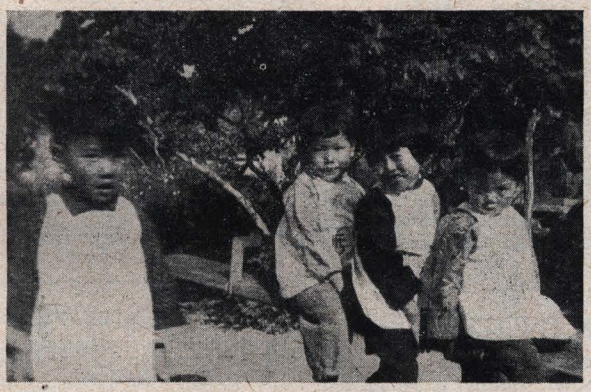
Mrs. Hale

MRS. HALE, who died on December 29th, 1946, at Wadebridge, served the B.M.S. in India with her husband, from their marriage in 1895 until their retirement in 1925. They were stationed successively in Agra, Palwal and Delhi. Both in India and during her husband's subsequent pastoral work in this country, Mrs. Hale was a true helpmeet, and rendered unobtrusive service in home, church and community. The sympathy of many friends will be expressed to the bereaved husband and two sons.

* * * *

Rev. R. L. Jennings

THE REV. R. L. JENNINGS, whose death took place on December 29th, served as a missionary in Congo from 1901 to 1937. Trained in Spurgeon's College, he was a fervent evangelist and an uncompromising Protestant. His missionary life was spent in the Lower Congo area, first at Matadi, then the base station, next for ten years at Wathen, and finally for twenty-two years at Thysville. The last mentioned station area was carved out of the Wathen district. It is the headquarters of the Congo railway repair works, and the centre of a populous region. Mr. Jennings saw the mission here grow from its beginnings to a large, well-ordered and progressive enterprise. He was a faithful steward of the Word of Life and a devoted shepherd of the flock scattered through scores of villages. Hundreds of Congo people have reason to thank God for him. To the Swedish lady who shared his life for over forty years, and to their daughter, Muriel, now engaged in missionary service in Congo, deep sympathy is expressed in their bereavement.



CHILDREN IN TSINAN KINDERGARTEN, CHINA

* * * *

WEST INDIES

In Trinidad

"LAST Monday I visited Victoria villages to meet the women from Victoria and Diamond churches. About fifty were present and I suggested to them that they form a Baptist Women's League in their churches. They chose their President and Secretary, and arranged to meet the following week for their first meeting. Sister Marjorie Watson very kindly came with me and she spoke to the women. Next Tuesday I have arranged a similar Rally at St. Mary's village and have invited five of the churches on the Mornga Road to be present. The following week I shall visit Tableland, and after the holidays I shall continue until I have visited them all. The women are very grateful for the interest which is being taken in them and they are very thrilled to have their own meeting."

EVA WAGGOTT

* * * *

CONGO

In Congo's Capital

OUR new city church is still a dream. A peep into our Bakongo service this morning would have convinced anyone of the need for a new and bigger church building. It was more than fully occupied and it is not a small building. It will be a tremendous joy to see the new building filled, as we know it will be Sunday by Sunday with 2,000 people, with other services continuing in the present buildings. The people here want to be taught about God, but we are all too few and too inadequately equipped to tackle the job as it should be tackled. The few of us who are here have to divide our time and attention between so many objects and places, that each group gets but a wafer instead of the Benjamin's portion they ought to have.

* * *

A New Era in Congo

THIS present decade which began in 1940, is proving to be one bristling with difficulties on the one hand and with challenges on the other. The more educated young men and women, who have been trained in medical, normal and professional schools, are inevitably beginning to demand new rights. They are banded in societies. They publish an excellent magazine known as *Le Voix du Congolais*. Special broadcasts have been started for them, and the industrial workers have been organised into a Trade Union. What a need and what an opportunity for the Church to claim this new generation for the Kingdom of God!

R. C. SALMON

* * * *

Evangelism by Wireless

A NEW way of reaching outsiders was opened to us last year when *Radio Congolia* began daily broadcasts by means of loud speakers in the native city. These are given in French and the principal Congo languages. Protestant missionaries are allowed to broadcast their message once a fortnight. The first time my turn came round I went in fear and trembling, but found it easy and enjoyable. Several of our native choirs have made recordings for these broadcasts, and at Christmas our girls sang so sweetly that we thought this would be a way of letting you hear them. So I hope shortly to be able to buy and send home the records."

MARJORIE COLES

The Power of Changed Lives

ONE afternoon, while sitting on the deck of the up-river boat, the chief steward, a Belgian, turned to me and said, "Can you tell me the answer to this problem? I had as passengers two native clerks who were Protestants from one of your missions. They would not smoke or drink and were the best behaved natives I ever saw. Our priests give their converts a long list of things they must or must not do. Your converts do not receive a list like that, and those two men lived lives that were a credit to them and to their teachers. They seemed to follow the intents of their hearts. I know there is a difference between the priest and his religion and that of those two natives. But I would like to know their secret."

I briefly and simply told the steward and others nearby that true followers of Christ needed no list of regulations, and that they relied on their Lord Jesus for strength to live as He would have them live.

I wished that I had known those two men so that I might have told them what true living for Christ was doing for their country. The future peace and happiness of Congo lies largely with the natives, and especially with those who, in our schools and chapels are given proper teaching and guidance in youth. Pray for our Christians that they may have strength to stand firm and true for their Master in the midst of great temptations which they have to face. Pray for us, too, that we may have physical, mental and spiritual strength, wisdom and grace to do the work to which God has called us.

MAISIE CHAPLIN

BOOK NOTES

Personal Questionings. GARFIELD WILLIAMS. 120 pp. Cloth 3s. 6d. Hodder & Stoughton, Ltd.

THE Dean of Manchester has had a life-long experience of missionary enterprise from the days when he was a leader in the Student Volunteer Missionary Union, through service in India and, latterly, through his Church work in this country. He writes as a sympathetic enthusiast, but is not at all convinced that nineteenth century methods will be adequate for the twentieth century. He ranges over past policy with a penetrating eye and makes many challenging suggestions. This is a book to be read by missionary administrators and committee members.

* * * *

Dauntless Women. By WINIFRED MATHEWS. Paper boards; 2s. 6d. Postage 3d. Carey Press.

PIONEER missionaries could not have done their work without the partnership of heroic and noble women who shared the hardships of their lot. Mrs. Mathews records here the life stories of seven pioneer wives and it is a moving tale.

Missionary Heroes in Many Lands. Edited by SIDNEY C. LUCKER. 256pp. Cloth. 4s. 6d. Postage 5d. N.S.S.U.

FIFTY talks on famous missionaries, who include William Carey, Thomas Comber and Timothy Richard, by various writers, for use as platform talks, morning Sunday Schools, or children's reading. A first rate production.

* * * *

New Congo Map

A NEW map of Congo which shows all Protestant Mission Stations has just been issued by the Congo Protestant Council. Size 34 in. by 33 in. Obtainable from the Carey Press. 2s. od. post free.

CAREY PRESS LATEST

INDIA DISCOVERS HER DAUGHTERS

By DOROTHY GOTCH and ANNIE MOULE

Stories of Indian women and the work of women missionaries. For reading and presentation at women's and other meetings.

1s. 6d. Postage 2d.

95, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anon, £5; Anon (Glasgow postmark) £5; Anon (Llanelly postmark) 10s.; "Cirfa," China 5s.; "D.E." Southampton £1; "H.A.L." Blaenavon £1 10s.; H.M.E., Swansea £5; V.T.F. "with every good wish from West Malling" 12s. 6d.; Miss J. I. Reid Watson, 2s. 6d.

Medical Fund:—"In memory of a heroic sister" £10 10s.

Widows and Orphans:—"M" £1.

Arrivals

14th December, Miss E. Motley from San Salvador. Rev. H. J. Casebow from Thysville. Rev. R. F. Richards from Bolobo.
24th December, Miss M. Starke from Rangamati. Rev. H. W. Carter from Lungleh.
28th December, Rev. and Mrs. B. F. W. Fellows from Cuttack.
5th January, Miss F. G. Cann from Chandraghona.
7th January, Rev. and Mrs. W. C. Eadie from Calcutta.

Departures

28th December, Rev. and Mrs. C. Woodyatt for Jamaica.
3rd January, Mrs. J. W. Bottoms for Chandraghona. Dr. B. Cluley and Miss J. M. McLellan for Bhiwani. Miss M. Freye for Baraut. Miss F. E. M. Pitman for Dinajpur. Rev. H. M. Angus for Calcutta.
4th January, Rev. and Mrs. Vaughan Walters for Patna.
8th January, Mrs. W. E. French for Bishnupur.

Deaths

29th December, at Wadebridge, Mrs. F. W. Hale formerly of India.
1st February, at Bristol, Dr. J. H. Rushbrooke, Honorary member of the Committee.

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MISSIONARY HERALD

BAPTIST MISSIONARY SOCIETY

APRIL, 1947

VOLUME 129

PRICE TWOPENCE

A WEST INDIAN VILLAGE

Publication Expected in April

THE GATHERED COMMUNITY R. C. WALTON

Who are the Baptists ? What do they Believe ? What is their contribution to the World Church ? Mr. Walton, in association with a group of younger ministers, makes a thoughtful contribution on the Baptist position.

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"HOME THOUGHTS FROM ABROAD"

WRITING the preface to the April number of the MISSIONARY HERALD brings to mind Robert Browning's poem of heartfelt longing, in which he sings :

"Oh, to be in England
Now that April's there."

Many a missionary in the torrid heat of India, or the steaming jungles of Congo, in tropical Jamaica, or in the vastnesses of China, knows these "Home Thoughts from Abroad." He dreams again of waking in England to the songs of birds in the orchards ; he sees again with happy imagination and with new delight :

"That the lowest boughs and the brushwood sheaf
Round the elm-tree bole are in tiny leaf."

According to Browning, April is a month that has power to stir the memory and set its pulses going quickly. Perhaps that is why T. S. Eliot called it "the cruellest month" for its "mixing of memory and desire."

EASING A BURDEN

BUT every month has this power over willing missionary exiles from the homeland, especially when they have left behind younger and older children. It is the constant concern of every Missionary Society so to help with the provision of homes, guardians, and schools for missionaries' children that this poignant "home-pull" shall be eased as far as possible. The Schools at Eltham and Sevenoaks for the families of mostly B.M.S. and L.M.S. missionaries (offering provision for children from six to eighteen at Sevenoaks, and eight to eighteen at Eltham), were devised with this kindly objective. Other arrangements for still younger children are now under consideration.

A GLORIOUS MAY

BUT the poet links the tears of April with the delights of May in such ancient lines :

"And April showers
Do bring May flowers."

and by John Masefield :

"April's in the west wind, and daffodils."

Just as the whole business of the missionary and the evangelist is to usher in a glorious May, that will gaily follow "the uncertain glory of April days," bringing a new springtime for the world of men, so let the home churches minister with grace and tender sympathy to the human, domestic, and family needs of our missionary brethren in lands afar. Love in action always brings balm.

J. B. MIDDLEBROOK

REACHING BENGAL'S WOMEN

By FLORENCE E. M. PITMAN, Dinajpur, North Bengal

THE DAILY ROUND

IT would indeed be a strange home, village or church where there were only men and boys ! Even in India, where women and girls nominally take second place, they lead and rule things in many ways.

In the villages of Bengal as in the towns, the chief occupation of the day for women and older girls is the family cooking, and the preparations necessary before this can begin.

The cleaning of brass plates, bowls, glasses, pots and pans twice a day, and the drawing of water from the nearest well, pump or pool takes up considerable time. Water is the first necessity, even when rising at dawn, for the poorest Indian would not omit to wash her mouth and clean her teeth with wood ash or a twig tooth brush before attempting to eat or drink. The noise of the bucket at the well or the handle of the tube well often waken one very early.

The majority of village houses and many in and near the towns have mud floors. These have to be wiped as well as swept, and periodically it is done with manure and mud, and the effect is both pleasing and cleansing.

Many women have to help in the fields at harvest time or take food to the harvesters. The boiling, sunning and husking of the grain (rice) is also

done by many before they can start cooking rice as we know it. Usually a cow or bullock or goat must be looked after besides the children, and the daily bathing of the family at the main water supply is not done in a minute.

A BENGAL WOMAN COOKS A MEAL

Planting the Gospel

VILLAGE schools, even though sometimes adequate for small children and big boys, are not sufficient for big girls. So it is usually best to have our Christian girls in the nearest Mission boarding school for at least a few years, as they gain so much that they cannot get in the villages. It is our aim in all mission schools to prepare girls to go back to their village homes to pass on to others what they themselves have gained. They are also helped with charts and books on teaching adults to read and write, and they are encouraged to gather village children together and to teach them child songs and Bible stories in the holidays.

There are still many girls in our backward villages, and in the distant villages of the less backward areas, who never get a chance of attending school. It is not easy to help them, but where possible a Bible woman or an Indian evangelist or the local preachers or pastor are ready to help or advise.

In recent years some European women missionaries, feeling the hopelessness of trying to cope with this work by camping in villages perhaps once a year, have gone to live—for longer or shorter periods—in bamboo thatched huts, either with little groups of children with them, or by having women and children in for week-ends or odd days, as well as visiting them frequently from their village centres. Children who have had the opportunity of even a year or two at one of our mission schools are good assistants, and much can be done through them during their holidays. Many boarding school teachers are keen evangelists, and often offer their services for several weeks during the holidays when we gladly arrange transport and accommodation.

Response and Need

THROUGH Old Girls' Associations and District Women's Committees we try to encourage those who are able to help with women's classes or meetings, to keep the Women's World Day of Prayer by following the leaflet in their own language, and by sending them a yearly programme of subjects with readings, story, memory verse and prayers which they can easily use in little meetings or groups.

In some Christian villages women put by a handful of rice each time they cook, and take it to church for the collection basket. Some earmark a hen or goat or cow and give any income from them to church funds. Others give the first fruits from their garden produce.

The difficulty of reaching all these out of the way villages where there are no roads in most cases, and to give adequate help and teaching, is a problem that is ever before us. The women in Bengal are taking on more and more responsibility for this work, and appeals have been made for more educated Indian women evangelists. Even to-day there are many villages of backward people asking to be taught. How can we do it without sufficient teachers?

ADVANCE IN INDIA—

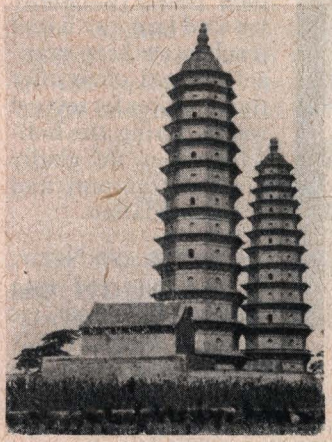
A cablegram from India reports 1,205 baptisms last year and a total membership of 30,125. For this we praise God.

GETTING THINGS GOING AGAIN

Shansi Province was re-entered by missionaries in December, 1945, after an absence of six years. Rev. E. G. T. Madge sends this report of problems faced and progress made in 1946.

EVANGELISM AND CHURCH WORK

UNSETTLED conditions continue to be a great hindrance to the re-opening of missionary work in Shansi. Communist armies occupy the north of the province, while Nationalist forces hold the south. The people in both areas have suffered much at the hands of the military. The country-side is being denuded of all grain and money so that the armies may be fed. Taiyuan, the capital, has twice been threatened by Communist armies, but it is believed that its capture is unlikely, as it is defended by well-armed and well-fed Japanese troops—a curious sidelight on the situation.



The church in most centres has weathered the storm of the war years. In *Taiyuan* services were continued without a break under the leadership of Mrs. Hsü, matron of the orphanage. A large number of converts were won. Their enthusiasm and lack of knowledge of church organisation brought them into conflict with older church leaders. In discussions which took place with the missionaries it became clear that the issue was a spiritual one, for the younger people showed dissatisfaction with the quality of the lives of some of the older leaders. Ultimately two churches were formed as an immediate solution of the difficulty. Happily, the women of both congregations are meeting in one sisterhood, and it is hoped that through them, and particularly through the influence of Mrs. Lewis, who is greatly loved by the women, a reconciliation may take place, and the two churches be united in one organisation.

IN the *Sinchow* district such churches as are in the Nationalist areas are continuing regular worship. The city church is not as strong numerically as it was. Further north *Yang Ping* church has gone back sadly, partly through the lack of literate members and partly through the influence of " tongues " and similar movements. In *Kuohsien* the church has come through the war well. Its premises have been put into repair. Its members have met with no interference from the Communists, who have allowed district and revival meetings to be held. Other churches in this district suffered badly under the Japanese, and their membership is dwindling under the prevailing economic and political pressures which make it impossible for any young man to escape conscription or forced labour.

The work in *Taichow* has experienced losses through the drift of its young people to other towns where work and opportunities are greater.

All these and other churches will need much help from the mission when the country is freed from the Communists. Their spirit is of a high order, but the struggle for life has been very hard and long, and economic recovery will be slow.

WE look to the future with great hope and assurance that God has work for the Mission to do in Shansi. The new age will call for the reorientation of all our thoughts and plans. The Chinese Church has grown tremendously in independence of thought and action, and this spirit must be fostered and wisely guided. In Taiyuan the Mission will have work to do in the hospitals and schools, and possibly the theological college, which the local church cannot undertake. Great openings exist also for work among students at the university. In the north the missionary will be needed to organise the work of the churches. The less educated country Christians, while they are intensely faithful to their Lord, need Bible training to make them effective witnesses. Many country towns and villages which are still unreached with the Gospel call for a big forward movement.

A CONGREGATION AT SAN SALVADOR, CONGO

THE HAND OF HEALING IN CONGO

By LOTTIE E. HEAD, S.R.N., Kibentele

A GROUP of hospital buildings stands on the slope of the hill as you approach Kibentele. The Sudbury dispensary was the first brick building to be erected here and, from the earliest days of the mission, sick folk have crossed the hills and followed the winding pathways in search of help and healing. The day arrived when a patient, desperately ill, was brought in a native kind of ambulance. This patient needed urgent medical help. During the first few days of her stay she was nursed on a temporary bed made from packing cases and was housed in the dispensary building. We did our best for her and in a marvellous way she recovered.

This experience convinced us that we must provide accommodation for sick patients. The first building to be erected was made of grass and it soon proved inadequate. For our first brick building local men brought in thatching grass and all other necessary materials. Other men did the thatching in appreciation of the medical help they and their friends had received. So the first permanent hospital building came into being. To-day we have in the compound six brick buildings in addition to the *Reine Astrid* maternity ward. The maternity section is always well patronised.

In one of the general wards a boy of seven lies in an advanced stage of sleeping sickness. He sleeps most of the day and night while his mother sits by his side. Sleeping sickness has taken heavy toll of the population in recent months. We have had some 150 patients under treatment this year and new cases are discovered almost daily.

ON a hill the other side of the valley stand five neat little brick buildings and a row of wattle and daub houses. This is the Kibentele leper camp. The patients, some of whom have been occupants for thirteen years, are a cheerful little community. Their houses are always spick and span, and in spite of their deformities, they are most industrious, making fishing nets, baskets, sleeping mats, etc. They have their gardens, a few fowls and ducks, and have come to regard the place as their own village rather than an isolation camp.

They greatly appreciate the services of the hospital evangelist who visits them daily. At two o'clock each afternoon the call to service is sounded by the evangelist in the hospital compound. All patients able to leave their beds gather with their friends and relatives for the service. Illness and a stay in hospital means not only admitting the patient, but a considerable number of friends and relatives as well. This has many disadvantages, but we welcome the opportunities it gives us of bringing before them the message of hope and love.

We pray that many who have professed faith in Christ may have this faith strengthened, and that many others may have their understanding enlightened and come to realise their need of Christ as Saviour.

BLESSED ARE THE PEACE-MAKERS

Recent months have witnessed grave communal riots in many parts of India. Dr. R. W. Thomas here describes how Christian leaders were used in a ministry of reconciliation.

A CRITICAL situation developed in Palwal during the days following the festival of *Bakr Id* at the beginning of November. Rumours were rife of secret preparations for arson and looting which had spread fear and panic in the hearts of many. Whole families kept awake at night watching their small bit of property. The usually busy *bazars* and market-places were half deserted, since a large number of the villagers were afraid to venture into the town with their carts to sell their produce.

Stopping to talk with a group of Hindus and Muslims who were discussing the perils of the situation, one of our leading Christians was met with the appeal: "We are looking to you Christians to help us in the desperate situation, for you are the third and neutral party among us in this town." Associating one or two other Christian leaders with him, our friend approached the President of the Municipal Committee and several other prominent citizens of both communities, all of whom expressed their deep concern and their eagerness to see steps taken to relieve the acute tension and, if possible, restore peace and goodwill in place of suspicion and fear, and to this end it was decided that a peace-meeting should be called with as little delay as possible. At first there was some difficulty over the question of where such a meeting might be held, as some of the Muslims were not willing to accept an invitation to use the local Congress Committee's office. However, this difficulty was soon overcome when our friend offered his own house as a suitable place of meeting on neutral ground. Immediately a list was prepared of those who might be invited to attend a peace-meeting, and an invitation sent out to them, in the name of five of our Indian Christian leaders, to meet and discuss ways and means of promoting peaceful relationships among the townsfolk.

In addition to Muslims and Hindus, leaders of the Depressed Classes, weavers, leather-workers, sweepers, also attended this meeting, which was held under the chairmanship of a Christian. As a result of these deliberations a peace committee of twelve members was formed, of whom the five Muslims were chosen by the Hindus and the five Hindus by the Muslims, with two Christians, one of whom was elected chairman and the second secretary of the committee. The proposal is that wherever any communal trouble may be brewing the committee should at once try to settle it amicably before dissension has spread and relations between the communities are once again strained.

The formation of this committee has made a great difference to the town. Whereas all were expecting a major disturbance and business was almost at a standstill, now a normal life has been resumed and much of the tension has relaxed, and that not only in Palwal, but also in some of the villages around the town where the situation was as grave and even more serious than in the town itself.

All honour to our Indian Christian brothers who, under the guidance of God, rose magnificently to this grave occasion and have earned the gratitude of all the communities by rescuing us from a situation so fraught with tragic consequences. As the Moderator of our Palwal Church has expressed it: "It was of the Lord's doing and not man's, to Him be the Praise and the Glory."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Witness in *Calcutta* in Carey, Lower Circular Road and Howrah churches, by which Indians, Anglo-Indians and Europeans are reached and in Carey church, a variety of races and peoples. The Boys' High School at Bishnupur with Hindu, Muslim and Christian scholars.

Second Week.—*Serampore College*, its principal, professors and students. Pray for the maintenance of its Christian atmosphere and purpose, and that it may continue to provide trained leaders for the Indian Church and for the moulding of New India.

Third Week.—Work in North Bengal at *Dinajpur*, *Rangpur* and *Purneah*, for evangelistic efforts in towns and villages, and particularly for the new venture to train girls to become founders of Christian homes.

Fourth Week.—*Dacca*, a Hindu and Muslim university centre, with work among students and people. Pray also for village work and the church for Europeans at *Narayanganj*.

A Tribute to Sian Hospital

THE REV. E. P. ASHCRAFT, Superintendent of the Free Methodist Mission in China, writes: "It was my happy privilege recently to be a patient in your hospital here in Sian. The occasion was an operation on my right eye. Not only was this taken care of with excellent results, but through the eleven days there was the conscious presence of the Lord about the place that made it indeed a pleasure to be there. I could hear the chapel bell each morning and most of the singing. I could also hear part of the services held in the various wards. You would have enjoyed hearing them sing:

'I am so glad that our Father in heaven,
Tells of His love in the Book He has given.'

May the blessing of God continue to rest upon all your mission work."

IN THE KOND HILLS, INDIA

A NEWCOMER'S IMPRESSIONS

By SYBIL M. STAPLES

PLEASE remember these people in your prayers. For them to become Christians means a big step, for they face many difficulties. They have to learn a completely new moral code. This is the more understandable when it is realised that their language contains no equivalents for "trust, faith, reverence, honour," or any other abstract words so common to older Christians in other parts of the world. Here the Christians have to take existing words and gradually fill them out with richer meaning. It is true that some have many setbacks, but others make me feel humble indeed.

BISHOP STEPHEN NEILL
formerly of India, who will conduct the Annual Missionary Service during the Assembly in Westminster Chapel, on Wednesday, April 30th.

Preachers in Hospital

HERE is one example. Two Kond preachers have been in hospital here for more than a year, suffering from tuberculosis. I have been deeply moved when visiting the hospital, sometimes in the early morning and sometimes in the late afternoon, to see them kneeling on their beds praying. They read their Bibles twice daily. One of them has a non-Christian mother, father and brother who have cast him off, and all the time he has been in hospital he has had no news of them. Yet he is at peace and is a joy to visit.

A Study in Contrasts

TWICE each month the car goes to distant villages and, throughout the journey, preachers are dropped at villages to take services and conduct communion. In one a church was being formed. Oh, the wholesome joy and fellowship of these Christian people—it was a real thrill! On the way back we passed a group of non-Christians about to lop pieces of flesh from a living buffalo which they would bury in their fields because they believe that the Earth Goddess demands the sacrifice of blood for the fertility of the crops. Many women and children watched. Most of the men were drunk, and later in the evening there would be feasting.

A Baptism

ONE Sunday I was taken to a village for the baptism of a young girl. From the chapel the men in clean white *dhoties* and coloured shirts, and the women in white or coloured *saris*, wended their way, singing hymns, to a stream which ran through the rice fields. We gathered on one bank and on the other a crowd of half-naked non-Christian men and women and naked children gathered, giving a grand opportunity for Christian witness. After a short service the young girl and Mr. Cross stepped into the river and she was baptized. Under that burning sun and amid that colourful and reverent crowd, God was very real and near to us.

Mrs. Couling

A LINK with the pioneer days of our China Mission has been snapped by the death in Totnes on February 12th of Mrs. Couling at the age of 86. Mrs. Couling first sailed for China in 1884 and spent 23 years in Tsingchowfu in association with her husband in the work of the boys' boarding school. From 1907 Mr. and Mrs. Couling lived in Shanghai and rendered signal service to the Christian cause. Mrs. Couling was a gifted musician who took a leading part in the production of a Chinese hymnbook and in literary work. She was friend and counsellor to Chinese and foreigners alike and maintained her concern for the salvation of the Chinese to the end. For her we give thanks to God.

* * * *

W. E. Cule Memorial Cot

A GIFT of £250 has recently been received from members of the family and friends of Mr. W. E. Cule, for over thirty years editor of the Society's publications. By the wish of the donors this money will be used to endow a cot in Sian Hospital, China, to be known as the "W. E. Cule Memorial Cot." We are grateful for the thought which prompted this gift by which the memory and service of a man who loved all little children will be perpetuated.

BOOK NOTES

The Prophetic Word. By W. E. Booth Taylor. Carey Press. Cloth, 7s. 6d. (postage 6d.)

MR. BOOTH TAYLOR is to be warmly commended for that interest in the prophets which has led him to write this book. It is based largely on Peake's Commentary, Gore's Commentary and Hastings' *Dictionary of the Bible*, and shows no knowledge of recent work or archæological finds, but it does endeavour to mediate to the general reader some of the fruits of the scholarship of the writers who compiled those works. A wider acquaintance with the literature would sometimes have moderated the author's assurance, but broadly speaking the

views here mediated are still reliable. Would that more of our ministers would undertake so serious a study of the Bible in the light of modern knowledge, and that the young people of our churches would be instructed in such study!

It is not clear why Moses and all the prophets who preceded Amos should receive such slight notice, or why six only of the Minor Prophets should qualify for examination, or why Job, Ezra and Nehemiah should be included, or why Hosea alone of the prophets should be styled a poet.

The most valuable parts of the book are those in which the author reveals himself. If he can communicate to his readers something of his own deep interest in the task of winning the world, and something of his keen desire to understand the prophets and to re-apply in our day their living message, he will have achieved much.

H. H. ROWLEY

Praise at Missionary Meetings

IN response to many requests the Carey Press has published a series of hymn leaflets for use at missionary services and meetings.

Two 4 pp. leaflets are for Public Meetings, 5s. per 100; two 6 pp. leaflets for Young People's Meetings, 6s. per 100; one 4 pp. leaflet for Children's Meetings, 5s. per 100; and one 8 pp. for a series of Services and Meetings, 7s. 6d. per 100. Address applications for specimen copies and for quantities to the Carey Press, 95, Gloucester Place, London, W.1.

* * * *

In Their Own Homes Leaflets

THE latest numbers in this popular series are: 28. The Wells of Salvation, by R. L. Morgan, B.A., B.D.; 29. Post-war Leaders in China, by R. H. P. Dart; and 30. Mosilikwa, A Congo Christian, by J. H. Marker. They are intended for free distribution in the churches. Most of Nos. 1–27 are also available. Orders, stating quantities required, should be addressed to the Home Department, B.M.S., 93, Gloucester Place, London, W.1.

* * * *

Literature for Missionaries

WILL any friends able to send the *Woodworker* or similar papers or books dealing with carpentry; or any who can supply numbers of *Geographical Magazines* (illustrated) to missionaries in Congo and India, please communicate with the Rev. C. T. Byford, 16, Tudor Close, Middleton-on-Sea, Bognor Regis, Sussex.

* * * *

Air Mails to Congo

AIR mails to Congo should be addressed XYZ, B.M.S., Leopoldville, BRUSSELS (or Bolobo, Yakusu, etc.). Everything else should be omitted, including "Belgian Congo, West Central Africa," as if these words are added, the letters are sent by B.O.A.C., travel *via* Lagos and take two weeks. If sent *via* Brussels as indicated above, they take only three or four days. The cost *via* Brussels is 1s. 9d. and not 1s. 3d. per half ounce. Air-letters—the sixpennies—also reach Congo in three or four days if addressed as above *via* Brussels.

CAREY PRESS

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ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund.:—Anonymous, £10; Anon, (Cambridge postmark), £3; Godfrey, Miss L., £1.

Medical Fund:—Anon, 10s.; R. A. E., £2.

China Relief:—"Raven," with love, £1 10s.

Widows & Orphans:—E. S. C., 10s.

LEGACIES

The following Legacies have been received in recent months:

			£	s.	d.
1946					
Nov.	23	Miss A. E. Belks (Sale of jewellery, etc.)	5	14	6
	27	Mr. Robert Robertson's Trust (*Medical*)	360	0	0
Dec.	10	Mrs. Hannah Maria Rose	181	11	6
	13	Miss Mary Ann Pask Goodchild	150	0	0
		Mr F. J. Matthews	50	0	0
	14	Miss C. L. Lonergau	200	0	0
	16	Mrs. Fanny Richardson (*Medical*)	261	9	0
	19	Mrs. S. S. Spear	8	0	0
	20	Lt.-Com. F. T. Norris	150	0	0
1947					
Jan.	3	Miss A. O. Deacon (*General*)	666	7	9
		Miss A. O. Deacon (*Women*)	41	12	11
		Miss A. O. Deacon (*Medical*)	83	6	0
		Miss A. O. Deacon (*B.T.L.A.*)	83	6	0
	11	Mrs. M. A. White	100	0	0
	20	Miss Matilda Kate Shick	25	0	0
		Miss K. Workman	25	0	0
		Miss E. N. Furner	250	0	0
	28	Mr. J. Went	15	0	0
	31	Mr. A. Archard (*General*)	1,085	0	0
		Mr. A. Archard (*Women*)	1,085	0	0
		Mr. A. Archard (*Medical*)	1,085	0	0
		Mrs. Hannah Davies	2,991	3	6
Feb.	4	Miss N. A. House	20	0	0
	10	Mr. Edward Reece	100	0	0
	11	Mrs. P. M. Clifford	200	7	2

Arrivals

18th January, Rev. H. Collins, from Calcutta.
21st January, Miss E. D. Wheatley, from Sanyuan; Rev. E. Sutton Smith, from Tsingchowfu.

Departures

22nd January, Rev. W. Foster, for Calabar.
29th January, Rev. G. Young, for Sian.
5th February, Rev. and Mrs. W. H. Ennals, for Yakusu.

Death

On February 12th, at Totnes. Mrs. Couling, formerly of China.

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PRICE TWOPENCE

WOMEN'S WORK IN THE WEST INDIES

THURSDAY, MAY 22nd is

WOMEN'S THANKSGIVING AND CELEBRATION DAY

Plan to observe it in your church, and write to the
WOMEN'S DEPARTMENT, 93, GLOUCESTER PLACE, LONDON, W.1,
for printed help

DURING EIGHTY YEARS

By ERNEST A. PAYNE, M.A., B.D., B.Litt., Chairman of the Society

IN this issue of the MISSIONARY HERALD we are reminded that eighty years have now passed since May 22nd, 1867, when, at a meeting at the temporary headquarters of the Society in John Street, Bedford Row, there was formed "The Ladies' Association for the Support of Zenana Work and Bible-women in India." That meeting marked the beginning of separately organised endeavour by Baptist women for their sisters overseas. The Ladies' Association soon became known as the Baptist Zenana Mission. That, in turn, broadened out into the Women's Missionary Association. Twenty years ago the W.M.A. merged its vigorous life with that of the parent society, as did the younger Medical Missionary Auxiliary and the older Bible Translation Society. From 1927 the three tributaries have moved together with the central stream in one strongly flowing current.

But service by women for women has its own special function and appeal, and the B.M.S. has continued in its organisation and administration to recognise this. The work now being done, no less than the remarkable story of the past eighty years, makes this an important anniversary and one that should be noted by all the supporters of the Society. Professor Latourette in his great *History of the Expansion of Christianity* states that "the prominence of women's organisations for the spread of the faith" was one of the specially notable features of the latter half of the nineteenth century. Our own B.Z.M.–W.M.A. development was but a part of a striking movement in which women came forward with ardour and devotion to serve overseas as evangelists, teachers, doctors, nurses and social workers in the spirit of Christ and for the upbuilding of His Church, while women at home began giving of their own substance and in their own right, and not merely as proxies for their husbands and fathers.

THE movement continues to gather momentum. Some of us probably feel a sense of almost painful shock to discover that ten years have passed since we celebrated seventy years of women's work. We remember the gatherings of 1937 in St. George's Hall, Tottenham Court Road, at Bloomsbury Central Church, and elsewhere. The one outstanding figure who then linked us with the very beginnings themselves—Miss Amelia Gurney Angus—is no longer with us. And the intervening decade has been one of such upheaval, conflict and distress that some may feel the passing of the eightieth milestone better left unobserved. Those who read the pages that follow will discover how unjustified is such a feeling. Miss Bowser—who continues to lead the women's work of the B.M.S. with notable courage, devotion and distinction—tells something of the remarkable story of the past ten years, and distinguished Baptist women from Asia describe the situation in their own lands. There is a good deal more to be said to-day than was the case ten years ago.

The movement for the emancipation of women proceeds apace in both East and West. Ever greater opportunities open before them. Increasingly heavy responsibilities rest upon them. Christian women have a specially important part to play. In this country, the benevolent patronage that men gave to the pioneers of 1867 passed forty years later into the atmosphere of tension which accompanied the struggle for women's suffrage. Now that another forty years have gone by, equality and comradeship between the sexes are assumed. The new situation—and the pressing needs of the hour—require ever closer co-operation between men and women in all fields of service, and not least that of the world-wide Church. The B.M.S. is engaged in certain reorganisations and adjustments of its machinery to this very end. For example, it is clear that we can no longer be content with a committee of women meeting on their own to consider

work among women. We need women who can take an effective part in every sub-committee, those dealing with the fields as well as those concerned with home affairs. Our women missionaries must be equipped at Carey Hall and elsewhere to share to the full in the facing of all the issues, theological as well as practical, which vex the churches of Asia and Africa. This will not be easily or hastily accomplished, but it is what the future clearly demands. And we need also to enlist the interest and support of the many young business and professional women of high gifts and ideals. The claims of the many-sided work of the B.M.S. have to be put convincingly before them and before a younger generation. Of these aspects of the matter Miss Pearce Gould, Miss Hasler and Miss Alden write in the following pages.

This eightieth anniversary is a timely reminder and challenge to us all.

ADVANCE OF INDIAN WOMEN

By SANDHYA MOOKERJI, M.A.

Miss Mookerji is a member of the Colinga Baptist Church, Calcutta. She is on leave from the staff of the Union Christian Training College, Berhampore, Bengal. This year she holds the Dorothy Cadbury Fellowship at Selly Oak Colleges where she lectures on Indian subjects. She is a distinguished woman from our Baptist community in Bengal.

IF we study the history of the progress of women in India we shall see that it is a very sudden and recent phenomenon, and none can deny that to a great extent it is due to western influence. Towards the end of the eighteenth century and the beginning of the nineteenth century Indian civilization and culture deteriorated. They lost their past glories and grandeur, and India was passing through an age of darkness. The missionaries at this time began to set up educational and medical institutions. The British Government had already established schools and colleges, but they did not pay any attention to the needs of women. It was the missionaries who first came to their help. Christianity's attitude towards women—women's equal status with men—enabled women to attend these institutions and take full advantage of them. There was a time when the posts of inspectresses of schools, headmistresses, doctors and nurses were all monopolized by the Christian women of India.

Besides awarding high academic qualifications, giving them a broad outlook on life, and developing their characters, education taught women self-reliance. Christian widows and unmarried girls are not problems to their relatives. They are not so helpless as the widows and unmarried girls of the other communities. They are in a position to support themselves and to help their families.

Education helped Christian women to realize their duties towards the Church. Apart from working for their Society, they are working for the Church as Bible-teachers, deaconesses, evangelists, and they are on church committees and committees of Christian Literature and other societies. The service for the Women's World Day of Prayer this year was drawn up by an Indian woman.

I regret to say that we do not have women ministers in India, at least not in our part. There is a great need for trained ministers in India at present, and we pray to God that He may so inspire the hearts of women that they may turn their minds towards this direction.

"The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

CHRISTIAN WOMEN IN INDIA

By SHANTI SAHU, M.A.

Miss Sahu is official representative from the Utkal Baptist Council to the Baptist churches in Britain. She has just taken the London Diploma in Education, and is returning shortly to India to undertake an important post under government. She is a member of the church at Berhampur, Orissa.

INDIA is a land of unity in diversities. Indians differ from one another in their religion, language, customs and manners, but the national tie binds them together in a common cause and common interest. With this background a Christian woman has to hold the candle of Christ. In a literal sense a Christian is one born in a Christian family and generally not a disciple of Christ. Many Christians come under this category, but I am glad to note after coming in close contact with many English people that, even though civilization and material progress sometimes make one vain and proud of one's position in the world, Christ still is a living God to many, and they are a witness to Him not only in words, but in deeds as well.

I write of a few disciples of Christ and their work in India. I have my deep reverence and gratitude for those who in the past years sowed the seeds of that Gospel in earnest, even when they had to face various adverse circumstances, and I am glad to convey the message on this auspicious occasion to those who are still striving hard to spread the Kingdom of God and to serve mankind. Their labour is not a waste in a barren land, but is becoming fruitful, and the living God is being glorified by His children.

The aim of Christianity is to heal the body, the mind and the soul, and Christian women in India are slowly progressing towards this goal. There are mission hospitals all over India, and I have some knowledge of a mission hospital at Berhampur, Orissa, where Christian women doctors, nurses and midwives serve humanity. Indian nurses and midwives are trained there for future service. Even in Government hospitals most of the women workers are Christians. Again in the educational field, especially in girls' schools, most of the women teachers are Christians. I know some teachers who, by their noble Christian attitude and behaviour, glorify Him in the sphere in which they move. They hold their lives as living examples to preach the Gospel. Some of the retired teachers do adult literacy work among the aborigines and the low-castes.

In the spiritual field women evangelists go to villages to sing hymns and to tell stories from the Bible to the village women. I know some women teachers who go out in their leisure hours to the neighbouring villages to talk to women who know nothing about our dear Lord. They pray for them, help the needy, and try to make them literate. In Orissa we have prayer houses in different areas, and Christian women of each particular area go to their prayer house especially in

INDIAN CHRISTIAN WOMEN

the afternoon, when they have leisure, and spend some time in meditation. Christian saints sometimes come to hold revival meetings there, and many Christian women join the meetings and revive their enthusiasm for His work.

The field where the work is going on may be small, but it is progressing ; and I hope the superiority and inferiority of feeling, which often hindered progress, will disappear with the new era dawning upon us. It is a period of transition in India, and India needs more friendly co-operation and sincere help than ever before. Christians, whether English or Indian, should work as brothers and sisters with new vigour and enthusiasm for the progress and glory of the Kingdom of the living God.

WOMEN IN CEYLON

By RESTA WICKRAMASINGHE

Formerly Secretary of the B.W.L., Ceylon, Mrs. Wickramasinghe has accompanied her husband on a visit to Britain and is taking a year's course of study at Carey Hall, Selly Oak, in preparation for her work as a minister's wife on return to Ceylon.

WORK among women in the Baptist field in Ceylon was first started by the wives of our early and beloved missionaries. Together with their husbands they have worked faithfully. The first unmarried missionary to come out to Ceylon was Miss Helen Moody (1896). I will not mention any outstanding personalities, or any special achievements, for I feel that each one in her own way has made her contribution towards the work of the Church.

The task of the woman missionary in Ceylon has not been easy. To bring a people, whose ancient traditions and customs for over two thousand years have been closely knit up in Buddhism and, later, Hinduism, to the feet of the Master, is by no means an easy task. It has meant faithful, patient labour, and the living of outstanding, righteous and sacrificial lives, for the non-Christians in Ceylon are themselves fervent, earnest and sincere believers in their faiths.

Our women missionaries, by their lovable characters, have always been welcome visitors even in non-Christian homes, and they have eagerly given the message to enquirers and have helped many to see and accept the New Light. The work of the district missionaries, of whom we have only one at present, and that of the educationalists, of whom we have three now, has been—and is—of equal value.

WHILE the district missionary is able to contact people of every community, rich and poor, young and old, frequently in their homes, the missionaries in the three schools have a great opportunity, too, through the children. Non-Christian children attend our schools, and many a non-Christian child has accepted Christ through the influence of the women missionaries working in them. Always ready to help, they have guided and cared for young girl converts who have had to leave their parents, their wealth and all the luxury and comfort of their homes to follow Christ.

We thank God for lives given up for the cause of Christ, and pray that more workers may be forthcoming, to help the young growing Church in Ceylon.

International Missionary Council

THE first meeting of the Committee of the International Missionary Council will be held near Toronto from July 5th to 24th. Dr. Chesterman will be one of its members. Special importance attaches to this gathering when the problems facing the Church and Missions in the post-war world will be considered. To assist friends in remembering it, a Call to Prayer leaflet has been issued and copies may be obtained from B.M.S. Secretaries.

WOMEN'S WORK IN SHANTUNG, CHINA

By ERIC SUTTON SMITH

VISITORS to the churches in China remark on the amazing work and devotion of our Chinese women Christians. And they do not exaggerate. I was privileged to visit our mission areas shortly after the Japanese surrender, and saw how our Christians have weathered the storm. A long and thrilling article could be written about the way in which Christian women virtually saved the churches in Shansi. Let me say a little of our women in Shantung.

When the Japanese forced us to leave that province, we had to say good-bye to our women evangelists, and we wondered what they would do in our absence. When we returned, it was heartening to discover that these women had neither wasted their time nor neglected their opportunities. Frequently the churches were unable to support them. So some of them lived with friends and continued to visit all the homes in their localities, in patient efforts to lead the householders to a love of Christ, and to teach and pray with them. Some who had previously worked in our church kindergartens, ran little schools in their own homes for little children and, of course, gave them Christian teaching. Other women evangelists had to return home as they had no means of support. Even there, living on their home farms, they gave all their spare time to teaching and preaching the Gospel among the women of nearby villages.

STUDENTS AT SHANTUNG CHRISTIAN UNIVERSITY, CHINA

Another remarkable thing that struck me was the many good Christian homes in each locality. The Japanese might interfere with the Church and prevent education, but it was almost impossible to pervert the Chinese home, and it is here that the Christian mother came into her own. How many Chinese mothers have kept the light of Christian truth burning in the home all through these war years! How many a Christian wife has kept her husband faithful and tried to teach the way of Christ to her children!

WHY are the women so outstanding in the Shantung churches? Let us ask this question of some of them. "Mrs. T'ang, why have you been so faithful all these years?" "Miss Li, what gave you the strength to go on?" In nearly every case they will refer to some woman missionary who was used of God to inspire them. She may be the Principal of a Bible School, the headmistress of their secondary school, or the missionary who accompanied them on preaching tours in the country villages. Many a mother will tell of the love of Christ which she saw in the life and work of one of our missionaries, how she visited her home and inspired and set her feet on "the way."

In other words, our Shantung women Christians are outstanding because for sixty years there has been an unbroken line of women workers who steadily built in the name of Christ. They have taught the women of the province to read and write, have instructed them in the Bible and have trained them to become evangelists. They have loved these women, helped them one by one, given them advice when they were in trouble, guided them in the upbringing of their children, shown kindness and sympathy and, above all, have set a Christ-like example.

Their work rarely has been of the kind that would startle readers of the MISSIONARY HERALD. But, through these sixty years they have built steadily and quietly and, in the power of the Holy Spirit, they have laid a sure foundation in Christ. The result of their labours can be seen to-day in the fine Christian women of Shantung to whom the churches owe so much.

FUTURE INDIAN CHRISTIAN LEADERS

THE WORTH OF WOMEN'S WORK IN CONGO

By L. GWENDOLINE PUGH

SINCE the inception of the Congo Mission in 1879, women missionaries have found that the most successful methods to employ have been those of *personal contact* and *education* in its widest sense. Natives in every part of Congo know that they can have access to their missionaries at any time of the day or night in case of emergency. The women missionaries are their friends who never count the cost.

One of the earliest methods adopted for reaching Congo women was the establishment of

Enquirers' Classes.

This method is still followed at all our stations with striking success. There are centres to which women walk long distances each week to talk of the Way of Salvation. In such classes they are instructed with a patience that is almost infinite. The instruction given covers a wide field which includes much concerning family life. Because the workers among women are eager to see united monogamous families established, they give much thought to teaching regarding the Christian family.

Schools for Women

have for long years been an integral part of the work of all our Congo stations. These are attended by women from nearby villages and the wives of station workmen. Some of those enrolled have had the advantage of early instruction in distant village schools; others begin their school life only after marriage. An Infant Welfare Department is linked with every school, and in this much valuable work is done.

Eleven of the fourteen principal stations have

Boarding Schools

for girls. These are under the direction of single women missionaries, and their influence is felt in all parts of Congo. The girls share the lives of the missionaries, and this intimate contact is steadily producing a new, more stable and more understanding type of Christian woman. As senior scholars they are of immense help in the visitation of villages, and those trained in mission hospitals become efficient midwives.

The widespread character of work among women in Congo calls for

Journeyings Oft.

Formerly this kind of service fell almost entirely upon the wives of missionaries; but now, more and more areas are opening up to which single women are able to go. Such journeys involve a considerable measure of hardship, but no woman worker ever shrank from them because of this. The "call of the district" is for most missionaries an irresistible one, though it generally involves a fifteen-hour day, in which schools are examined, services are held, crowds of sick folk are helped, and the whole district encouraged.

BABY CORNER AT YAKUSU, CONGO, WITH MRS. BROWNE AND MRS. CARRINGTON

The woman missionary has the

Forward Look

as she relates her work, not only to the present, but to the future. She is acutely aware of the changed conditions due to the advancing tide of commerce and the

development of industry throughout the land. She knows that some, at least, of those for whose souls she "watches as one who must give account" will, in a year or so, find themselves living in one or other of the newly-developed urban centres. It is then that the foundation work will tell. The woman missionary knows that if only she can succeed in relating every part of the lives of those around her closely to her Lord, her work will surely abide.

The value to their country of these trained and disciplined Congo women and girls is incalculable. Had it not been for the painstaking and heroic efforts of women missionaries during the past sixty-eight years, the state of affairs in Congo would be almost hopeless to-day ; for men and boys have gone ahead in an amazing way in all directions, and were all the women chattels—as formerly they were—the future of Congo would be dark indeed.

Congo officials give thanks for the work of women missionaries. The Belgian Government has shown its appreciation by awarding to several of our women workers the Gold Medal of the Order of the Lion.

The secret of the success of these women missionaries lies in their sure knowledge that :

"The glory of love is brightest,
When the glory of self is dim,
And they have most compelled me
Who most have pointed to Him.

"They have held me, stirred me, swayed me,
I have hung on their every word,
Till I would fain arise and follow
Not them, not them, but their Lord."

THE LAST DECADE

By M. ELEANOR BOWSER, Women's Secretary, B.M.S.

THE seventieth birthday of the Baptist Zenana Mission was celebrated during the Coronation festivities of King George VI. and coincided with a bus strike that greatly affected the life of London.

Looking back, these events of 1937 appear to have been portents of what lay in the decade now closing. What seemed like an era of glorious prospect and promise became a period of unparalleled strain and difficulty. War with Germany broke out in September, 1939, and war with Japan was declared in 1941. At times the very continuance of the work seemed in danger.

No period in the history of the Society's organized work among women put heavier burdens on the women of the home churches. Yet the service to women of other lands, for Christ's sake, has been maintained and extended. The Girls' Auxiliary, greatly affected by war conditions, not only maintained its existence, but did a grand work in keeping in touch with women in the Forces.

The eighth decade was only a few weeks old when the outbreak of the Sino-Japanese War created unexpectedly grave interruptions of work in China, and there, as elsewhere, it is upon women that the effects of such crises were felt first and longest. How little we foresaw the journeyings oft, bonds, imprisonment—yea, even deaths—in which our people, Chinese and foreign, would be led. Through it all God has guided and enabled them to triumph. That there are Chinese women in B.M.S. areas trained and able to maintain the work of the Church and to evangelize, we have abundantly proved.

The ten years have been marked by an increase in the number of women of the country on all fields able to accept responsible positions of service and to work alongside missionaries sent from the home church. These women, with their modern up-to-date training and equipment, many of them pioneers, are thus maintaining the spirit which has been manifested in the Society from the start.

How Hannah Marshman, the founder of all modern education for women in the Far East, would rejoice that Miss Pande, B.A., B.D., now headmistress of the Girls' School, Cuttack, should be the

first woman graduate in Theology from Serampore College; that Miss Lalziki Sailo, B.A., should be the first woman in South Lushai to receive higher education and be temporarily appointed to replace a missionary on furlough; that a girl from the Gange School, Delhi, was gold medallist and first student of her year at the Kinnaird Christian College, Lahore, and now wants to return and teach in her old school; that the Baptist Women's League in Ceylon has done outstanding work under Mrs. Wickramasinghe; that plans are now afoot to bring Miss Marilyn Sun, B.A., B.D., of Shantung, to Britain, and give her the opportunity of further study at Oxford, the better to equip her for the service of Jesus Christ in China.

Through unprecedented practical difficulties most of the girls' schools are at a greatly enhanced level of numbers, efficiency, effectiveness and influence. Some have been entirely handed over to Indian and Chinese management.

Institutions for the training of teachers are all working at a higher standard than formerly, while the United Missionary Training College, Calcutta, has secured the active co-operation of four other missionary societies and churches. It is interesting to note in the recently formed Women's Christian College, Bengal, how many associated with this new development have close links with the Baptist Missionary Society.

Above all, we most thankfully record that the schools and colleges are still fruitful centres for evangelism and the rearing of Christian leadership. The Girls' Auxiliary has been planted in Africa, China, Lushai, and has proved a plant of very healthy growth. Women are increasingly taking their place in the schemes of local churches and unions for the training of Christian women and the evangelizing of the non-Christian community.

THE last ten years have again seen a new venture undertaken by the women of the Baptist Missionary Society in the appointment of Miss Eva Waggott to Trinidad, while the appeal for two women to work in Jamaica is part of the Society's plan to co-operate with our Baptist churches in the West Indies.

Since the close of the war we have rejoiced to welcome several women friends from India, Ceylon and the West Indies. They have taught us the meaning of Christian fellowship in a new way. We have also welcomed Baptist women visiting this country to continue their studies under some Government Scheme.

A member from the Women's Committee was present at the Conference on Church Community and State in Oxford, 1937, and at the International Missionary Council, Tambaram, India, in 1938.

Miss Dorothy Glover was Chairman of the Baptist Missionary Society in 1939-1940, while Miss Lily Reece is acting Field Secretary during the absence this year of Rev. S. F. Pearce from Ceylon. A living link with the past is retained in our present Chairman, Miss Evelyn Pearce Gould, the great-granddaughter of the Society's first President, Lady Peto.

War immediately disrupts communications, terms and conditions of service and recruiting. Missionaries for whom the Women's Committee has responsibility, numbered 99 in 1937, while to-day they number 96 with 5 new recruits under appointment. Terms of service, unduly prolonged, with the drain on physical, mental and spiritual resources caused by world-wide suffering, famine, shortage, and heartache, have taken heavy toll of the workers on all fields, and at the end of a wearying and frustrating ten years the call is still for advance and progress. The swiftly-moving events of the day demand spiritual vitality, vigour and awareness. The recent reports of the fields from the Society's Foreign Secretary, Dr. H. R. Williamson, call for 97 new women missionaries to enable adequate occupation of present fields and work, and advances into new areas to be undertaken.

It is for us of the here and now, under the guidance of the Holy Spirit, so to respond to the summons of the need, the opportunity, the certain resources that are ours in God the Father, that when ten years hence the ninetieth birthday of the work is observed, they too may say —as we do with profoundly thankful hearts—" See what God hath wrought."

WHAT LIES AHEAD?

By EVELYN M. PEARCE GOULD, Chairman, Women's Committee

THIS is a question which finally can only be answered personally and individually by every woman member of our Baptist Churches. All I can attempt here is to call attention to the outstanding facts confronting us in our women's missionary work to-day.

Peoples in Ferment

THINK of India, fraught with dissension and political upheaval, and of the women of India to whom freedom and opportunity in almost every sphere of life have opened out with a rapidity undreamed of by the pioneers of our women's work.

Or think of China just emerging from years of devastating war with Japan and occupation of vast tracts of her country by the enemy; now torn by civil strife and yet pulsating with vigorous life, and struggling towards national unity.

CHINESE GOSPEL SINGING BAND

Or think of Congo, where industrial development hastened on so rapidly during the war years, has suddenly thrust forth the African peoples, so recently emerged from primitive ways of life, into the complex problems of modern civilisation.

These changing conditions naturally call for new methods of work, but in every area they increase the vital necessity of extending and developing work among women and girls if the Christian Church, growing up in every mission field, is to stand firm, and become a strong missionary branch of the Body of Christ.

There is one striking difference between the situation confronting our missionaries today, and that which the early pioneers faced eighty years ago. *They* had to *make* opportunities of reaching the women they longed to serve. Today there are opportunities on every hand calling out for workers and resources of every kind.

The Challenge of Opportunity

THE very uncertainty of our day increases the urgency of the situation. Take India again. Who can foresee what the political changes and the handing over of the government to Indian leaders will mean to the missionary enterprise and the Christian Church in that land? But *to-day* the door is open and eager requests come from Indian Church leaders to continue and increase the sending out of those who will work side by side with them in developing and building up the Christian Church. And the same is true of Ceylon and China.

The relationship of missionary and church leader, as of the Society as a whole, and of organised groups of churches growing up in India and Ceylon and China, is naturally changing as these leaders and churches are able to assume greater responsibility and leadership. In the future missionaries will increasingly be asked to take the second place, and to find their joy in seeing those whom they have helped to train assuming leadership in this and that piece of missionary endeavour.

In Congo, where conditions are so different and the growth of the Church so much more recent, the development of African leadership is not so advanced. But the final goal being the same, the training of women leaders with all this means in providing adequate opportunities of education as a preliminary step, is one of the main tasks of our women missionaries there as in the older fields.

The Unchanging Motive

BUT to answer the question, " what lies ahead ? " we need to consider something besides the prevailing conditions and even the clamant calls for workers from all our fields. We need to remind ourselves of the underlying motive which thrust forth the women pioneers in 1867 into this new hitherto untried venture.

True it is that the tragedy of Indian womanhood imprisoned within the stifling walls of the zenana evoked the pity and concern of the earlier missionary wives, but this pity and concern became dynamic because of their deep love for, and wholehearted following of, their Risen Lord. This it was which enabled them to hear His voice calling them out to sacrificial service for those despised women, and to recognise them as their sisters for whom Christ died. This was the secret of their courage and their patience in toiling on through those early years when, seemingly, the difficulties confronting them were well-nigh overwhelming. They knew whom they had believed, and once they were assured His voice was calling, and His hand leading them on, no task was too hard or too slow to undertake, and no road too rough to follow, if its accomplishment and its following led nearer to the goal of winning Indian womanhood for Christ.

In a Noble Succession

SO through these eighty years, the humble day to day offering of service, of prayer and of material gifts in response to the constraining love of Christ, and in obedience to His call, has led the great succession of women workers at home and abroad through various stages of development to the situation confronting us today. Step by step our women's work on the various fields, and the organisation for the support of this work at home, has developed as new openings or new methods of work have been revealed. Advance at each stage has been made possible by an uprising faith and joyous response to each recognised call of God.

And now we of this generation have to face the challenge, and upon our individual response will depend under God, the future of the women's work of the Society. God give us grace to face this challenge, with all its implications for us individually, and in facing it may we realise the greatness of the opportunity which is ours to-day.

AND NOW TO ACTION !

By KATHLEEN M. HASLER, Assistant Secretary, Women's Work at Home

OTHER friends are writing of " the past," of " what lies ahead," of " those to whom we look for the future." A Birthday is an occasion for so doing. My brief word is " for the present," for it is here and now that the women of the churches are facing the insistent demands of the Society—demands which *have* to be made if all the building up and service of the past is to lead to the glorious acceptance of the present opportunities and urgent needs of the fields.

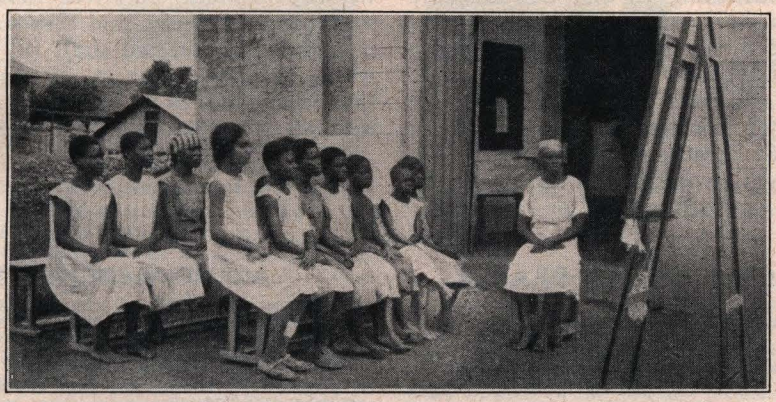
Business or professional woman, or housewife ? In these days some of us are both. Through years of war our country has had need of us. Again today, in a time of crisis, it looks to us for help in varying capacities. Through the stress of the war years, we, the women of the Society, in nearly every church in our land, have held on tenaciously to all the missionary endeavour to which we had already pledged ourselves. To-day, with leisure no nearer, with many housewives still very tired, with money becoming more scarce, with complications and conflicting loyalties abounding, the Society is looking to us for *ever-increasing* support in understanding interest in the needs of the fields, in informed and persistent prayer, in the giving of our time and ability, and in generous and unfailing gifts for the whole of its work, remembering specially the Women's Fund.

Can these things be done to-day ? Surely they *must* be done. How can we fail, remembering our heritage and the recent call of our Foreign Secretary, Dr.

Williamson, who, after his recent tour of all fields and with full realisation of the difficulties there and at home, told us that in face of the world's need he had only one word to bring us—" Advance " ?

PRIORITIES ! How familiar a word this has become. With the increased possibilities and the necessity for action of one kind and another, the time for doing such things has not increased in proportion and we are faced with a daily decision of fixing priorities. If the call of God, coming to this generation of women through the need of the world, is not to go unheeded, then, whether housewife, business or professional woman, younger or older, priority must be given to the following of Christ through everyday loyalties and to the acceptance of the calls which our Society feels compelled to make.

On our eightieth Birthday, as many of us gather together to share in a special Service of Thanksgiving and Re-dedication which is being prepared, the Society would tender sincere thanks and appreciation to our secretaries, leaders and workers of all kinds, for all that has been given in times of danger and difficulty. It would request as well that it may still look to us, as we realise afresh the full import of our responsibility as Praying Working Partners, that we seek in ways that lie nearest to hand, or in new and modern ways to give in time, service, prayer and gifts, not as we can afford these things, but as God needs them for His work which we as a Society are seeking to do for Him overseas.



CONGO GIRLS' SCHOOL

WHO WILL CARRY OUT THE PLANS?

By NANCY ALDEN, General Secretary, Girls' Auxiliary

DURING the recent special sessions of the B.M.S. Committee when we had the privilege of hearing Dr. H. R. Williamson give a report on his recent trip and visits to our B.M.S. Fields, the questions which ran constantly through my mind were, " Who is to see that this Report is put into action ? " " From where are the new recruits coming, and the money to support them ? " " Who will stay at home to ' hold the ropes ' ? " And the thought that came to me in reply was : " It's up to me and my generation and those coming after us "—the Rope-holders indeed ! Those of us who listened to Dr. Williamson were caught up with his enthusiasm. He was urging us to go forward when perhaps we, for several reasons, were wondering whether the time had not come to stop and review the situation. But here was the challenge and it had got to be answered—by whom ?

During the past eighty years the challenge has been answered continually by the women of the churches, and because of the need for others to follow in their footsteps, the Girls' Auxiliary came into

being, giving girls an opportunity of sharing in the great missionary enterprise. That was in 1903, and for more than half the period during which the women's work has been established, girls have been praying and working side by side with them. What of 1947 . . . ?

During the past month G.A.'s have been taking part in a Campaign throughout the country to rethink the G.A. aim and motto, study its beginning and history, and reaffirm their belief in an organisation of this nature as a worthy instrument in the work of extending Christ's Kingdom, and re-dedicating themselves to further thought, prayer and service.

Surely, then, in the eightieth year of women's work, and at this particular juncture in our history, it is fitting for us to realise the tremendous responsibilities confronting us and the necessity to carry on our work with renewed vigour, to keep up the continuous flow of women to " hold the ropes," maintain enthusiasm and train and offer themselves for service abroad. A continuous stream? Yes, and it must be an endless one also. We, the younger women and girls in the churches, whether in G.A. or some other organization, have got to face our responsibilities *now*.

In every walk of life to-day the cry comes for trained, experienced leaders and workers. Education is occupying the minds of our statesmen, and applicants for all types of jobs need to be trained. We know, too, that this need is in the Christian Church, and if training is needed in contemporary life, how much more should it be in the case of our church life. Why should we be content with second best? But more than that, why should Christ have only second-best workmen? Let us ask ourselves whether our enthusiasm, our energy, is being directed into the right channels, where it can be used by Him most effectively. Perhaps this can best be done by linking ourselves up with some missionary organisation through the fellowship of which we can commit ourselves definitely to some form of service and thus start training now, so that we shall be prepared when the time comes to answer any call that may come to us to give of our time, money, talents, our all, in His service.

" The need is great,
The time is now, and
The challenge is to YOU."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—We pray for the work among the village people in *Barisal District*, Bengal, where there are 60 churches and over 3,000 members. We remember Indian workers who itinerate and evangelize, and build up the churches, and the girls' school with its Indian Principal.

Second Week.—Work on the Eastern side of the Bay of Bengal is the subject for this week's intercession. This includes evangelistic and medical work at *Chandraghona*; and evangelistic and educational work at *Rangamati*. Pray for a missionary staff, small in numbers in view of great opportunity.

Third Week.—*Jessore* and *Khulna* in East Bengal where Muslims outnumber Hindus. Give thanks for those who witness under persecution. Pray for the United Teacher Training College at *Berhampore, Bengal*.

Fourth Week.—The *Bengal Baptist Union* is evidence of growth in Indian Church life and witness. Pray for its officers and missionaries in India's new day.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:
General Fund:—" I.W.", £8; " With best wishes for the work of the B.M.S.," £50.
Women's Fund:—Anonymous, £10.
Medical Fund:—Anon, 10s. (balance of amount acknowledged in April HERALD).

Arrivals

11th February, Rev. and Mrs. S. E. E. Payne, from Balangir.
13th February, Mrs. A. R. D. Simpson, from Yalemba.

Departures

13th February, Mrs. L. H. Moore, for Pimu.
26th February, Rev. R. L. Morgan, for Baraut.
4th March, Dr. M. Jenkins, for Sian; Dr. P. K. Jenkins, for Tsinan; Rev. and Mrs. J. C. Newton, for Sian; Rev. H W. Spillett, for Shanghai; Rev. and Mrs. W. S. Upchurch, for the Border Mission; Miss E. S. A. Wheal, for Shantung.
7th March, Rev. and Mrs. G. H. Brown, for Dinajpur; Miss M. W. Shearer, for Lungleh; Rev. K. F. Weller, for Balangir.

Births

18th February, to Rev R. V. and Mrs. Emery, at Chandraghona Hospital, a daughter—Elizabeth Ann.
27th February, to Dr. and Mrs. A. J. B. Russell, at Edinburgh, a son—Kenneth Alfred.

Deaths

12th February, at Dublin, Mrs R. H. C. Graham, formerly of Congo.
13th February, Rev. John Griffiths, M.A., B.D., Principal of Cardiff Baptist College and ex-officio member of the Committee.
8th March, at Tsingchowfu, China, Mrs. H. A. Emmott.

The Mission House is 93-95 Gloucester Place, London, W.1
Telephone: Welbeck 1482-4

LEADERS AT HEADQUARTERS

REV. E. ANSTIE BOMPAS

MRS. FLETCHER MOORSHEAD

MISS CAUSTON

REV. A. A. WILSON

REV. E. ANSTIE BOMPAS, the newly-elected Vice-Chairman, has rendered varied service to the Society. As Honorary Secretary of the London Baptist Missionary Union, he has promoted interest and support in the churches of the Metropolis. He has held pastorates at South Shore, Blackpool; South Kensington; West Ealing; and West Hendon. From 1917–1922 he was Home Organiser of the medical work. He was elected a member of the General Committee in 1916 and was made an Honorary Member in 1937. He has served as Chairman of the Medical Committee, and brings a wide experience to his new office.

REV. G. C. ROBINSON

* * * *

MRS. MOORSHEAD, who has retired from her position as Assistant Secretary for Medical Work at Home, shared in her husband's life and work for many years. Her gifts of organization and advocacy have given our medical work a sure place in the support of the churches. Her visits to China and India established links of friendship and understanding with missionaries and added power to her presentation of the claims of the work.

* * * *

MISS MARY CAUSTON, B.A., who succeeds Mrs. Moorshead, is a daughter of the manse, a graduate of Bristol University, and a member of the teaching profession. In Bristol and elsewhere, and in the Girls' Auxiliary of which she has been National President, she has given proof of her ability and devotion to missionary enterprise, and much is expected from her in her new office.

MR. G. J. DOUEL

REV. A. A. WILSON, M.A., has served with distinction as Young People's Secretary for more than five years, during which time the work has expanded in many directions, particularly in that of Summer Schools. He has been appointed Director of the Visual Education Department in succession to the Rev. H. M. Angus, B.A., B.D., who has returned to India. He will have responsibility for exhibitions, films, demonstrations, lantern lectures and similar means of advocacy.

* * * *

REV. GODFREY C. ROBINSON, B.A., B.D., who follows Mr. Wilson as Young People's Secretary, received his theological training at Spurgeon's College, and is a graduate of London University. For six years he has been minister of the new and progressive church at Oakwood, London. He has also been active in interdenominational youth movements, and has served as group leader at our Summer Schools.

* * * *

MR. G. J. DOUEL, B.A., appointed Home Secretary's Assistant, is also a graduate of Bristol University and a member of the teaching profession. He was an accepted candidate of the Society, but was prevented by war conditions from proceeding overseas. With previous experience of Mission House administration, and after service in Germany in Relief and Welfare Work, he will be used in constructive tasks at the home base.

Offerings Charts

THE Carey Press will welcome information from any Sunday School worker about home-made Missionary Offerings Charts which are proving successful in securing and recording the gifts of scholars and teachers, with a view to their being made available to other schools.

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MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

JUNE, 1947

VOLUME 129

PRICE TWOPENCE

THE COUNTRY OF THE BORDER TRIBES MISSION IN CHINA

CLEARING THE DEFICIT

See next Page

THE RACE SET BEFORE US

GIVE GENEROUSLY :: :: :: :: GIVE QUICKLY

THE RACE TO BE RUN

IN dramatic fashion, the writer of the letter to the Hebrews presents the Christian way of life as a race with a tremendous and notable objective. With vivid skill, he portrays the gathered spectators ringing the amphitheatre with their eyes fixed on the eager competitors and their rival strivings. Each runner is to find his inspiration in the Lord Jesus Christ, and equally He is the goal to which all who would survive the test must look with unswerving gaze. Then with a touch of detailed realism, and as one who knows the run of things, he bids those, who seek to race, divest themselves of all superfluous garments ; they must travel light ; avoiding entanglements.

An Obstacle Race

But this race we have to run often turns out to be an obstacle race. The entanglements are not only garments with which we insist on hampering ourselves, but they also include obstacles strewn on the very course we have to travel. This is the uppermost thought in my mind as I contemplate the deficit of £5,798 on the financial year that closed at the end of March. Here we are with a tremendous 1947-8 programme already launched, with a much greater sum to raise than in the previous year, without any American subsidy to help us through ; surely a race demanding a tremendous turn of speed, and an athletic and urgent concentration. But there in our path, as we face the project and prospects of the new financial year, we find this deficit of £5,798, this remaining obstacle from the previous year.

Taking it in Our Stride

On 1st and 2nd July in Birmingham, we hold our next General Committee, and we appeal to all friends of the B.M.S. to give us a Deficit victory by that date. The amount is such that, to keep the metaphor of the race, we can take it in our stride. A gift by return of post ; a quick call on an old subscriber ; a strategic attempt to break new ground ; the despatch of the actual cash in your pocket now, or the first change you receive from a note ; the next postal order you receive ; gifts of this kind, spontaneous and speedy, will soon send us clear of the fence. Let us then run with firm intent the race that is set before us, mounting its early hurdles, concentrating on the longer and harder stretch that will then open out before us, and above all "looking unto Jesus," the origin and goal of our faith and purpose.

J. B. Middlebrook

THE WORD IN A BENGAL TOWN

By G. HEDLEY BROWN, Barisal

IT is market day in Barisal, and people from the surrounding villages are coming in to do their shopping. I say people, but I mean, of course, men, for in Bengal the women are kept safe behind doors. The men from the neighbourhood then walk in to join those who have thronged to the market by boat. As they enter the town they pass the Baptist Mission Compound, probably giving no thought at all to the work that goes on there in girls' school, boys' school and church. Their minds are full of the various problems of their life—what price will rice be, and will it be a good time to sell jute, or ought they to hold it a bit longer ? So they go along the road to the town, often walking in single file, yet talking all the time, in loud voices, of their needs and requirements.

As we join this stream of men, we find among them a small group with books under their arms. As they reach the centre of the town this group forms in a line and starts to sing. It is a Christian hymn which tells others something of the love of God, and of His power known to men through Jesus Christ His Son. It might be that well-known hymn, translated in *Hymns for To-day*, as "Jesus only none beside, He's the Saviour, Jesus only . . ." In that way the Christian witness starts in Barisal market, and people gather round to listen. The Bengali is fond of singing, and Hindu and Muslim alike will stay for a while to hear what is being sung, for there is no great rush for time in the East. The crowd may number as few as fifty, or as many as two hundred :

A TYPICAL INDIAN VILLAGE

all hear something of the Gospel as they stop. The singing over, one of that band of men begins to preach. It is only a short address, but it has enough interest to hold most of those who have stayed to listen to the song, and so they hear yet more of the great glad news.

BEFORE the little crowd has melted away after that talk, the group begins to offer books for sale. They are very cheap, only a pice (about a farthing) each, and nicely printed with coloured covers. The crowd looks at the books, and many take them in their hands and read a few scraps. They are Gospels, most of them with titles which tell something of their contents—*The True Teacher*, *God's Messenger*—and they are printed both in the more usual Bengali and in Mussulmani Bengali so that both Hindus and Muslims may read in their own dialect.

The preaching continues. More hymns are sung, fresh crowds gather, the Word is upheld, and the Book is sold. Those who seem interested or want discussion are directed to the Mission compound where there is a little more time and space to deal with them. Those who are doing this are not the paid B.M.S. evangelists, but the pastor and members of the Barisal church. One or more masters of the boys' school will be there, and a few of the boys may have come along to help with the singing, while some of the church members have stopped to help both sing and sell while they are about their own shopping.

It is not only in that one bazar that this work goes on. There are others—one, for instance, on the outskirts of the town which is often visited weekly. It is attended mainly by people of a poorer class, mainly illiterate Muslims. Few Gospels are sold there, perhaps only one or two for every hundred sold in Barisal itself. Yet the Word is preached there, and the preacher is known. I remember getting off my bicycle there one afternoon just as the rest of the party arrived on foot, and someone called out from the crowd, "Here, hurry up all of you and become Christians; here are the preachers."

Regrettably we cannot report from Bengal that the people show any great eagerness to become Christians. Tribesmen in the north are accepting Him, but elsewhere converts are few. Yet the Word is preached and we have faith that it is not a dead word, but that word of which the Lord spoke to Isaiah: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

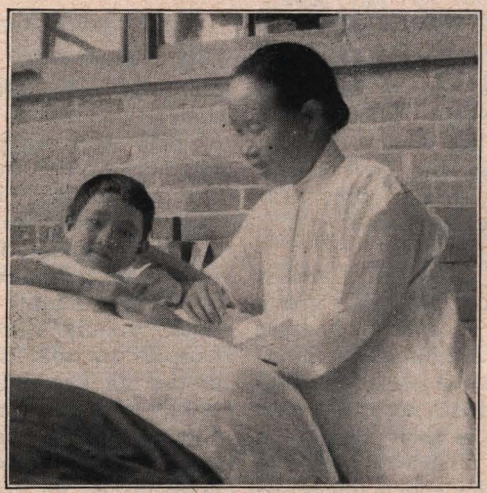
Serampore College Vice-Principal

THE Rev. C. E. Abraham, M.A., Vice-Principal of Serampore College, has been appointed William Paton Lecturer at the Selly Oak Colleges, Birmingham, for the coming year.

TAIYUAN HOSPITAL RE-OPENED

WHEN Mrs. Madge and Dr. and Mrs. Handley Stockley reached Taiyuan last June, they found the men's and women's hospitals in a deplorable condition. The premises had been stripped of every shred of equipment and fittings and they were alive with vermin.

The first task was to survey the damage and to prepare estimates for the repair and rehabilitation of the men's hospital, so that it might be used as a general institution. These estimates amounted to 24,000,000 dollars for labour and 29,000,000 dollars for materials (1,000,000 dollars equals £25). Financial aid was solicited from the China National Relief and Rehabilitation Association. This produced about 8,000,000 dollars, and other sources yielded 26,000,000 dollars. The C.N.R.R.A. response was in the form of 400 bags of flour which were sold. About 100 prisoner-of-war boxes of drugs from the British Red Cross Society, and other boxes of bedding and linen from the Canadian Red Cross, provided medical equipment.



PATIENT AND EVANGELIST, TAIYUAN HOSPITAL

A beginning was made by repairing and renovating six small rooms in the front of the courtyard, and these were opened on July 1st as an out-patient department. The department is now in full working order, with the exception of the operating theatre, the injection room, and the waiting hall, which has to be rebuilt. Much equipment is also lacking.

TWO wards in the in-patient department, one for men on the ground floor and another for women, were opened by a service of dedication on November 11th. The main operating theatre is also in service, though it is handicapped by the fact that only one operating table is available for both in-patients and out-patients, and all special equipment is lacking. It has been impossible, so far, to open any wards on the first floor through lack of equipment. Bedsteads, bedding and utensils are at such prices that their purchase is out of the question. Verbal promises have been made by C.N.R.R.A. officials to allocate a fifty-bed complete outfit, but its arrival depends on political conditions and railway communications, and no heavy consignments have any chance of reaching Taiyuan at present by rail.

Such furnishing as the men's ward has was given through the local Health Administration, on condition that patients from their clinics should be received and that their doctors should be allowed to demonstrate these cases to the students of the Post Graduate Course for newly-qualified doctors.

During this period Mrs. Madge has been engaged in preparations for a nursing school by enrolling suitable candidates and training them in nursing and English. Mrs. Stockley has had charge of the bedding and linen stores and work, and the drug store-room, in addition to conducting classes in English and relieving Mrs. Madge in the wards.

The evangelistic side of the work has been shared by the hospital staff with the help of volunteers from the Christian community. Services are conducted daily in both wards, and a gospel is read through and expounded each month in each ward. Local church members mingle with waiting out-patients and talk to them about the Gospel.

The work here is taking root against unprecedented handicaps. The provision of an adequate staff is hindered through the lack of suitable nurses with the necessary Government certificates. Electric light and power are uncertain, as supplies are likely to be cut off without warning, sometimes several times in an evening. A familiar touch that !

WANTED: AGRICULTURAL MISSIONARIES

By J. CAMERON SCOTT, M.A., B.Sc.

FOR a number of years the writer has felt that in our China Field, although all that has been done has been good and has been necessary, some aspects of Chinese life have not received the attention they required because we have not had the personnel with the essential training for such work. Since coming home he has found that this is not a thing which pertains only to B.M.S. areas of work in China but is also the case in the rest of China, in India, in South-East Asia, in Africa and to a large extent in South and Central America. Our small problem is part of a greater problem which faces the Younger Churches throughout the world.

The Gospel of Jesus is for the whole of man and for the whole of life. This is something on which we all agree, for it was the way of the Master and we humbly seek to do His Will. It is in the carrying out of this task that the difficulties arise. The reason is that nine-tenths of the members of the Christian churches overseas are people in rural districts, while the majority of missionaries are trained in towns and have had their early upbringing among urban surroundings. The result has been that they have not always been able to understand the problems of the rural Church in all their complexity. It is true that there have been some outstanding examples of missionaries with a rural background and excellent training both in agriculture and theology who have understood the problems of the rural Church and been able to make remarkable contributions to its development. The reason in many cases that this is so remarkable is because of the fact that the scarcity of such missionaries makes their contribution stand out. When one considers that over 80 per cent. of the population of China, India and Africa is a rural population, one can see the need for missionaries who will be specially equipped to understand the conditions of these rural millions and be able to present to them the Good News in Christ which will satisfy their deepest wants.

The greatest problems of the rural millions of China and India particularly, and possibly of many other fields also, are Ignorance, Disease, Starvation and Sin. To attack any one of these problems alone is not enough, although it may do a certain amount of good. The Good News in Christ should deal with all of these problems and satisfy all of these needs since it is for the whole of man. What kind of missionaries then do we require? Educationally-trained missionaries to tackle the problem of ignorance; medically-trained missionaries

to tackle the problem of disease ; agriculturally-trained missionaries to tackle the problem of starvation, and theologically-trained missionaries to tackle the problem of sin are all needed. But it is not enough to have four kinds of specialists all dealing with different problems separately. They all require to be integrated together, for the problems are not separate problems. They are closely interlocked. We require educational missionaries who also understand the problems of disease, starvation and sin. We require medical missionaries who also understand the problems of ignorance, starvation and sin. We require agricultural missionaries who also understand the problems of ignorance, disease and sin. We require theological missionaries who also understand the problems of ignorance, disease and starvation.

WHEN we consider the recruitment of missionary candidates we find that they are mainly educationally, medically or theologically trained, and it is possible to help each to understand the problems which their training has not covered. But we have still to face the big problem that we work in areas which are over 80 per cent. rural and yet we scarcely ever get an agriculturally-trained candidate as a missionary recruit. There is a tremendous need for men and women with a rural background and agricultural training (preferably also with theological training) to work together with their educational, medical and theological colleagues in a concerted effort to bring the Gospel of the abundant life to those rural millions. For example, the building of the Church in rural China is very much hampered by the triple foes of ignorance, disease and poverty. We are attacking the first two but we are far behind in the attack on the third. Unless it is done also, the economic level of the Church will be too low to support its own ministry without which the growth of the indigenous Church will be seriously impeded. Hence, the significance of the title ; *Wanted : Agricultural Missionaries*. We need, in all our fields, men and women, well trained in agriculture and rural studies, preferably also with theological training, but above all with the burning zeal of an evangelist. The Kingdom of God demands our very best. If you are challenged by this call, please communicate with the B.M.S. Secretaries at 93, Gloucester Place, London, W.1.

HOSPITAL GLIMPSES I

EVANGELISM THROUGH HEALING

By DOROTHY M. COGGINS, S.R.N., S.C.M., Berhampur, India

OUR hospital service includes the visitation of near and distant villages with medical supplies. Our Biblewomen receive a warm welcome into the homes of former patients and continue the Christian teaching begun in the hospital. 1,600 gospels and tracts have been distributed and sold during the year. There is an earnest desire to know the true and living God, and we have access to any home—rich or poor, high or low caste or Muslim. One day an educated Hindu said his wife had heard of Jesus while in hospital, and he asked for a New Testament. He took it away to read it diligently.

A Telugu woman from the non-Christian community has been baptized, and four families are now asking and are ready for baptism. We know that many other women are secret believers but, owing to opposition from their menfolk, they dare not publicly confess Christ in baptism. This emphasises the need for a missionary to work among the men. More evangelistic workers are needed in this field of great opportunity, and we ask for prayer that a married couple may be sent to us.

A BRAHMIN couple who were converted and baptized are living in the town nearby so that their son may benefit from the influence of the mission school. We rejoice that they have not been ashamed to own their Lord in the face of intense persecution in their village, where they continued to live for some time after their baptism. The man is now studying with a view to entering our Cuttack Theological Training College for evangelists.

DR. JENKINS

PERCY KEYTE JENKINS, M.C., M.B., B.Ch., appointed to Sian, China, is the son of the late Dr. H. Stanley Jenkins and Mrs. Jenkins, also associated with Sian, and the brother of Dr. Margaret Jenkins, of the same hospital. He received his medical training at Bristol University, has held professional appointments and served with distinction in the war. He has had five terms at All Nations Bible College, and has taken an active part in the Inter-Varsity Missionary Fellowship and the Student Christian Movement. He has done much preaching and personal evangelistic work. He is a member of Clevedon Church, Somerset.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

You cannot realise what your prayers are accomplishing. We, who see His wonders being performed daily, find it hard to realise all that He means to us, and how He can and will undertake for us in everything if only we will have faith to cast our cares on Him.

A MISSIONARY

First Week.—Pray for *Jamaica* and the success of Government plans for the betterment of its people. Pray also for our missionary representatives, including the Rev. Thomas Powell, B.M.S. Commissioner, and the Rev. E. C. Askew, Principal of Calabar Theological College, and their colleagues in the ministry.

Second Week.—The churches of *Jamaica* and *Trinidad* call for thanksgiving for their loyal service, and for prayer for the development of their spiritual life and evangelistic witness.

Third Week.—Give thanks for the heroic and devoted witness of the Church in *Shansi* during the Japanese occupation and the current civil war. Pray for missionaries re-opening work in *Taiyuan*, provincial capital.

Fourth Week.—Pray for stations in the north of *Shansi*, in the midst of Communist activity and opposition and cut off from contact with missionaries, and for Christian leaders and members enduring persecution for righteousness' sake.

Fifth Week.—Give thanks for the *World Church* of which we are a part, and pray for all co-operative missionary agencies throughout the world.

CALLED TO HIGHER SERVICE

Dr. F. V. Thomas

DR. FREDERIC VINCENT THOMAS, whose death took place on April 14th at Hellingley, Sussex, at the age of seventy-seven, was of the order of pioneer missionaries. During his student days in Edinburgh he took a foremost part in the steps which led to the formation of the Student Volunteer Missionary Union. When he appeared before the B.M.S. Candidate Board he perplexed its members by his insistence on the necessity for a hospital if his work was to be effective. Years later he got his Florence Toole Memorial Hospital at Palwal. He was among the leaders of the movement which obtained recognition for medical missionary work by the establishment of the M.M.A. in 1902. All but seven of his thirty-two years in India were spent at Palwal where he devoted himself to his calling as a minister of healing to the bodies and souls of the people. He saw the work grow from the beginnings to a well-established enterprise. He was beloved by his European and Indian colleagues and by the crowds who came for and received treatment. His family has given four generations of missionary service to India. His son, Dr. Ronald Thomas, has followed his father in service at Palwal since 1926. To the members of the family the thankful sympathy of many friends will be expressed.

* * * *

Mrs. H. A. Emmott

WINIFRED CROPLEY was connected with Sicklesmere, a branch of Bury St. Edmunds Church. At the end of her nursing training she graduated with honours and was accepted for China in 1920. She was appointed to the men's hospital, Taiyuan. Here, in addition to the running of the hospital, she devoted herself to training male nurses with marked success. She married the Rev. H. A. Emmott in 1925 and thenceforth shared his life and work in China and this country. Their service was marked by adventure and peril. Both in Sinchow and Tsingchowfu, Mrs. Emmott engaged in nursing duties, and kept open house for missionaries and Chinese alike. Only returning to Shantung with her husband a few months ago, her death on March 8th is a severe loss to the Mission. Deep sympathy will be expressed to husband and children in their loss.

BOOK REVIEWS

The Gathered Community. R. C. WALTON. Cloth, 184 pp. Carey Press. 7s. 6d. (by post 7s. 11d.).

By G. HENTON DAVIES, M.A., B.D., B.Litt.

THIRTEEN of our younger Baptist ministers, five of whom were trained at Bristol, combined in 1941 to study the *Doctrine of the Church, the Ministry and the Sacraments.* One of them, R. C. Walton, prepared a draft of their findings, and on the basis of a revision of this draft has written a book entitled *The Gathered Community.*

Congratulations to the Carey Press on publishing the book—and with such readable print—to the group for their enthusiasm, and to R. C. Walton for a splendid piece of work.

The first part describes the "historical conditions out of which emerged the New Testament Church in the first century and the Baptist Church in the seventeenth." The first chapter deals with *The Evidence of the New Testament*, and Baptists will be in general agreement with their findings. It is a little unfortunate, however, that the Anglican authorities quoted are rather old, and that no account is taken of the newer Anglican School. The second chapter, which is very attractive, gives a varied picture of *The Life and Thought of the Early Baptists.* The selective variety of this chapter will certainly whet the appetite for more knowledge of how Baptists began, and of the different contributions to our thought and faith made by different groups of Baptists. It was an excellent idea to discuss the first and seventeenth centuries side by side.

The second part is entitled *The Renewal of Life*, and "seeks to consider the modern situation in the light of these sources, and offers a preliminary reconstruction of certain aspects of the doctrine." The first chapter sets forth a true Baptist community as free, diverse and

responsible, and amongst the applications of their ideas the discussion on worship is noteworthy. The chapter on *The Ministry* sets forth the marks of the Baptist ministry, and I am in agreement with the criticism of the way in which the local community glosses its duty to intending ministers in its midst, of the lack of chapels in our theological colleges and all that lack means, and of the improper way of calling a minister from one pastorate to another. At the same time I wish that the position on page 147 had been argued and not merely stated. It is also difficult, on the premises of the book, to follow the discussion of the superintendents, a discussion which really amounts to the usual criticism, though in veiled form.

The chapter on *The Sacraments* is healthy and helpful and it certainly points a way forward. I deprecate their use of the word " Sacraments " (instead of " Ordinances ") as much as I relish their use of the word " Community " (instead of " Church "). Then there is a concluding chapter on *The Way Ahead.*

All Baptists ought to read this book, Fraternals should study it, and the Baptist community will greatly benefit from it.

* * * *

THE new revised edition of Principal H. Wheeler Robinson's **The Life and Faith of the Baptists** is sure of a warm welcome. Professor E. A. Payne, who has seen it through the press, has included an appendix by the author on *The Final Authority*, and a bibliography. (Kingsgate Press, 6s.)

* * * *

THE Rev. Henry Cook's long-expected **What Baptists Stand For** (Kingsgate Press, 6s.) has made its appearance. We hope to include a review in the July MISSIONARY HERALD.

It is all to the good that books on the Baptist position should be published. There is room for yet another written for young people.

* * * *

A Christian Year Book. Edited by HUGH MARTIN and E. A. PAYNE. 328 pp. S.C.M.P. 5s.

THIS handbook, which deals comprehensively with the World Christian Movement, has long proved its worth, and this new and revised edition will be warmly welcomed. Dr. Williamson is among the contributors.

On a Postcard, Please !

THE Carey Press is revising its register of names and addresses of friends who desire information about new religious publications, especially missionary books, as well as others of general interest. The Trade Manager will be glad to add your name and address to this register, if you will send him this information on a postcard.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund:—" Two Friends in Crowborough," £1 ; " Rose," 2s. ; " E. M. W.," Relief in China, 10s. ; Anon. (Nottingham postmark), £11 ; " Rosedene," Ewyas Harold, £1 10s. ; Wellwisher (China), £1 1s. ; A Wellwisher, 5s. ; Anon., No. 9784, £1 ; Anon., £1 ; K. A. R., £10.

Medical Fund:—Anonymous (Pontardulais), £2 10s. ; Anon. (Dr. Price's Work, Congo), 4s.

LEGACIES

The following legacies have been received in recent months :

1947		£	s.	d.
Feb. 12	Mrs. Edith Adams	50	0	0
12	Miss Edith Studd (*for Medical Work*)	79	0	0
14	Dr. John Cumming (*for Medical Work*)	900	0	0
14	Miss L. E. Stockdale	90	0	0
18	Miss M. J. Nairn	50	0	0
21	Miss J. L. Griffin	102	5	5
25	Mrs. M. A. Kershaw	50	0	0
28	Miss Minnie Loveley	1,241	12	0
28	Miss Emma Loveley	1,004	6	2
Mar. 7	Miss H. Summers	85	9	1
14	Mr. Samuel Whitmore	500	0	0
22	Mr. Stephan Swanwick	50	0	0
25	Miss Gertrude Brown	5	0	0
26	Mrs. F. Dorrington	25	0	0
26	Miss L. Beaumont	42	5	0
28	Mrs. A. M. Thompson	1,000	0	0
28	Miss D. Arnold	2	14	2
28	Mr. F. E. Simpson	100	0	0
28	Mr. J. Lamina	52	3	0
28	Mr. Edward Voysey (*Medical, for Endowment of Bed*)	50	0	0
28	Mrs. Jane Morris	993	0	0
28	Mr. William Crossley	1,226	5	0

Arrival

31st March, Rev. E. L. Phillips, from Tsinan.

Departures

15th March, Rev. and Mrs. T. W. Allen, for China.
2nd April, Mr. and Mrs. T. Bancroft, for Léopoldville ; Mr. F. W. Tranter, for Yakusu ; Rev. R. A. Barclay, M.A., B.D., for Serampore.
3rd April, Rev. and Mrs. H. Griffiths, for Dinajpur.

Births

22nd March, at Bolobo, to Dr. and Mrs. Philip Austin, a daughter, Rosemary.
27th March, at Northampton, to Dr. and Mrs. Victor Wheble, Missionaries-designate for Congo, a son, Ian Sinclair.

Deaths

4th April, Mrs. A. E. Collier, late of India.
14th April, at Hellingley, Sussex. Dr. F. Vincent Thomas formerly of India.
19th April, at Bristol Miss E. M. Morgan, formerly of India.

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1792 — THE FIELD IS THE WORLD — 1947

MISSIONARY HERALD

BAPTIST MISSIONARY SOCIETY

JULY, 1947
VOLUME 129

PRICE TWOPENCE

A STREET IN CHINA

THE DEFICIT IS DISAPPEARING

HELP TO CLEAR IT AT ONCE

Share in your Church's effort or send your gift direct to the Mission House.

FRIENDS FROM AFAR

IT has been a very great joy recently to welcome in Britain a number of representatives from the churches of the Mission Field. From India there have come Miss Shanti Sahu, M.A., Miss S. Mookerji, M.A., Mr. B. D. Roy, M.A., Professor Premanand Mahanty, and the Rev. A. Haider-Ali; from Ceylon, the Rev. W. and Mrs. Wickramasinghe and the Rev. W. M. P. Jayatunga, B.D.; and Miss Marilyn Sun, B.A., B.D., of China is expected. We had hoped that a number of these friends or other representatives would have shared our 150th Celebrations in 1942, but the war effectually prevented their coming. They are all the more welcome, however, because their coming has been anticipated for a long time. They have brought greetings from afar, for they have come in a representative capacity. Mr. Roy is President of the Bengal Baptist Union, Miss Sahu represents the Orissa Church Council, Mrs. Wickramasinghe is Secretary of the Baptist Women's League in Ceylon, and Mr. Jayatunga represents the Ceylon Baptist Council. The Rev. A. Haider-Ali of Palwal, represents the North India Conference, while Professor P. Mahanty is Principal of St. Paul's College, Calcutta, and a member of the Baptist Church, Berhampore, Orissa. Miss Mookerji is Tutor at the Union Christian Training College, Berhampore, Bengal.

Help in Counsel

THE General Committee has been greatly encouraged by their messages, and by their contributions to discussion, while the various Field Sub-Committees, and, in the case of Mr. Roy, the Home Organisation Sub-Committee, have greatly profited by their counsel. The Women's Sub-Committee also acknowledges its debt to these distinguished women for their testimony to B.M.S. work in their country, and for their statements of need and opportunity. As Home Secretary, I should like to pay tribute to the value of their services on deputation. They have brought picturesqueness to annual missionary Sundays in the churches; they have stimulated new interest among the women of the churches, and especially the young people. As they have travelled to the birthplace of the Society in Kettering, to Bunyan's Bedford, or to Ryland's Bristol, or to Scotland or Wales, they have visited many of our churches and shared in conferences of all kinds.

Giving and Receiving

WE have greatly enjoyed the spiritual reciprocity they have effected between the "sending" and "receiving" churches, the older and younger churches, the churches of the West and of the East. They have enabled us to identify the universal Church and the œcumenical movement; they have reminded us, in colourful and decisive fashion, that "in Christ there is no East or West." They tell us they will take back to their respective countries a new understanding of the missionary effort of the home churches, and the leadership, organisation, propaganda and giving. We are grateful to God for their presence amongst us, and, as one by one they leave our shores, we commend them and the fellowship with which they will be re-united to the continuing mercies of God.

J. B. Middlebrook

A FRUITFUL WEEK-END

By EILEEN MOTLEY, San Salvador, Congo

THE rain had stopped at last. The sun was shining and a crowd of excited girls was waiting to carry all the luggage to the village where the missionary had planned to spend the week-end. Camp-bed, blankets and mosquito net, lamp, water-bottle, hymn book and Bible, school report-book, a big bowl full of oddments belonging to the four girls coming too, their blankets, the missionary's haversack—at last all was collected, and off we started on our seven-mile walk.

We soon left San Salvador and were walking in single file

Through the Long Grass.

Then we began to climb down the long, steep rough hillside of the mountain of Congo. The morning's rain hadn't made

it any easier and it was very slippery. But at last all were safely in the valley 200 feet below. Soon we came to the deep, swift-flowing water of the river. Tree trunks had been slung across its thirty-foot width, one bound to the other with strong creepers. But the whole affair was wobbly and uneven, and for one member of the party at least, who was aided and encouraged by the combined efforts of the rest, it was a relief when we were on the other side.

MISS MOTLEY

The rest of the way led uphill and down through the long grass. The narrow path was very sticky and sometimes under water. But at last we reached the road where children from the village were waiting to greet us. We stopped, only wishing there had been a little bit of shade, while they sang a song of welcome. They led us, singing, to the teacher-evangelist's house, which had been swept and garnished with flowers tied to the door-frames and roof. There the teacher and the village grown-ups were waiting with their greetings.

We were all given chairs and forms to sit on, to rest and cool a little after our hot walk, while the children played close by. But not for long. Though it was Saturday afternoon, it was the day of the

School Examination.

So soon the teacher was ringing the bell—a piece of old railway line hung in the branches of a tree—and the children were hurrying to sit on their forms, or on mats on the floor, in the church built of sundried brick. Some were very nervous when it came to their turn to read and needed encouraging. Some were so sure of themselves that they dispensed with the book altogether! Some could duly recognise a letter or two. But some came up proudly with a New Testament and read both in their own language and in Portuguese. During school-time some of the women had prepared food for the girls who carried our things, and they now set off to walk the seven miles back to San Salvador before dark. We who were left unpacked our belongings, had a supper of beans and cassava pudding, and then spent the rest of the evening talking and answering questions.

A PATH THROUGH THE BUSH

There were not enough missionaries in San Salvador for one of us to be away that Sunday morning, so the hiker had to be up betimes and get back for

Morning Sunday School

at nine o'clock. The lesson was the parable of the Good Samaritan, but acted by some of the boys instead of being told. If the fight with the robbers was the most exciting bit, at least the whole of the audience went away talking about it, discussing the action of the different travellers and, surely, to repeat the tale to parents and others to whom the stories of Jesus are still new.

The morning service followed school, with an African deacon leading, and the missionary helping at the harmonium. Then twelve miles to a village in the little hospital car, and another service there. One of the boy teachers from San Salvador and four of the girls took part in leading, reading and prayer. Then with a few words of explanation by

the missionary, they all preached the sermon, showing in dramatic form how Mary and Martha and John Mark came to understand the Real Presence of Jesus even when they could no longer see Him, and showed Him to others by their way of life. "So He is present with us, and so, however imperfectly, do we His followers to-day seek to show Him to you." The girl who spoke was seventeen or so, and soon afterwards was to be baptized and to ask that she might go back to her own village, where there was no teacher, to try and teach the children, and join with the few Christian people there in SPREADING THE GOOD NEWS.

During the afternoon men and women gathered from the surrounding villages for a communion service, when we remembered together how Christ died for us, and lives again in and among us by His Spirit, strengthening and sustaining us even as food and water strengthen our bodies. And so, with more talk and prayer, to bed, and back the next morning to San Salvador, where the school bell was calling us to other work in the name and for the sake of Jesus Christ our Saviour.

THE WEAKNESS OF GOD

By R. C. COWLING, B.A., B.D., Palwal, India

MUCH of the work in the Palwal area is amongst outcaste *chamar* villagers. These people are for the most part illiterate, dirty, and mentally and morally undeveloped. Some of them perform what to their Hindu landlords is the ceremonially impure work of tanning and shoe-making, but the majority are casual labourers, willing to turn their hands to any job that offers pay sufficient to keep them and their families from starvation. They are despised by the caste Hindu landowners, and when one sees a group of them unkempt, dirty, talking in monosyllables in an uncouth dialect, huddled together smoking a communal hookah, one feels that this is most unpromising material of which to build a Church. Yet, once won for Christ, these people are capable of rising to remarkable heights of devotion and faith.

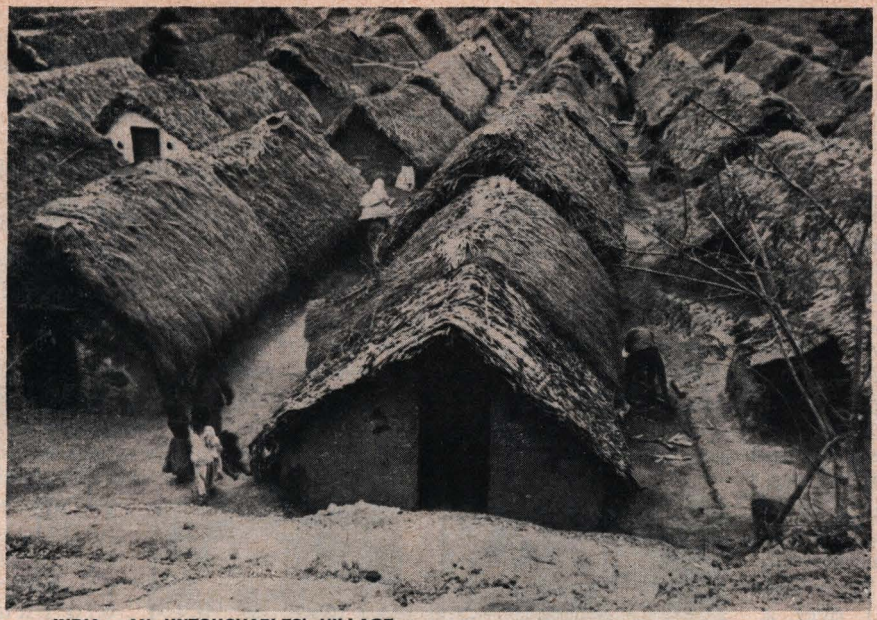
In the village of Shamapur about twelve miles from Palwal a group of *chamars* asked for baptism. After months of instruction nearly all the adults were baptized. They showed themselves very regular in attendance at worship; sent two families to the month's summer school at Palwal; and sent the most promising of their boys to our boys' hostel at Palwal where they attended school.

The Hindu Jat landlords noticed with growing concern the change that was coming over these despised *chamars*. They saw them growing in self-respect, noticed the difference in the schoolboys when they returned to the village for holidays, and feared lest they should cease to be the down-trodden serfs who had served them and their fathers for centuries. So they decided that pressure must be brought to bear on them to make them renounce Christianity.

FIRST they forbade them to use the well in the village from which they had been in the habit of drawing water. This meant that every jar of drinking water involved a walk of half a mile, a great hardship in a hot country. To counter this, I negotiated with the District Board for a public well to be constructed for their use, but before the ponderous machinery of Indian officialdom could be got moving the Jat landowners had decided on further steps. They ordered the village shopkeeper neither to sell anything to the Christians nor to lend them any money. Then they forbade the Christians to graze their goats and cattle on the village communal pasture land.

Some of the Christians normally hired small plots of land from the Hindu landlords on which they grew food grains for themselves and their families. When the season for renting land came round, the Christians found no land available and were forced to rent land from a Muslim village four miles away.

Quarrels broke out in the village. Some of the Christians were beaten. To



INDIA: AN UNTOUCHABLES' VILLAGE

keep an eye on the situation and to provide protection from lawless attacks, I stationed an untrained teacher—himself a *chamar* convert—in the village.

For months this unhappy situation continued. Some of the Christians became rather disheartened at the continued persecution, but no one suggested giving up their faith. Many prayers were offered up both by the villagers and by the Palwal Church, that the hearts of the village headmen would be softened, but for a long time these seemed unavailing.

Then one day the headman called for the Christian leader. He said, "Since you became Christians we have done everything we could to make you change back again. We have closed the wells and village pastures to you, deprived you of shopping facilities and land and persecuted you in other ways. But you remained firm as a rock. You have got a strength that I can't understand. Now, we have to live together in the same village. We can't go on in this way for ever. Let's be friends. In future you may worship who you like. Your people may drink, if they wish, from the village well. I'll withdraw all my prohibitions about shopping and grazing facilities. The land for the new crops will be hired out next month. You may have your old land back if you wish."

Great was the joy of the village Christians when they heard the good news. They felt, as we did, that God had indeed answered their prayers. Truly, today, as in Paul's day, "God hath chosen the weak things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Pray for *Bolobo*, Middle Congo, giving thanks for the labours and ingatherings of sixty years, and interceding for new missionaries, church leaders and workers, and church members scattered in hundreds of villages.

Second Week.—*Tshumbiri* (1931), *Lukolela* (1884) and *Ntondo* (1945), other stations in Middle Congo. The work spreads over a vast hinterland and prayer is asked for the development of projects for training leaders and the establishment of sub-stations.

Third Week.—*Sian*, capital of Shensi, China, strategic centre with a many-sided work among many kinds of people. Doors are wide open, and prayer is sought for the labourers that they may have strength and power to enter them in the name of Christ.

Fourth Week.—*Sanyuan*, *Fuyintsun*, and *Yenanfu*, centres of witness by missionaries and Chinese workers in Shensi. Give thanks also for a great harvest of souls and for reinforcements for the work.

THE CHINESE CHURCH CARRIES ON

By BRYNMOR F. PRICE, B.D., Shantung

Shantung Province is one of the major battle-fields between the Nationalists and Communists. All our stations are isolated one from the other. But wherever possible the work goes on, in spite of dislocation and disorder resulting from the strife. It is encouraging, therefore, that occasionally visits by our missionaries to the isolated outposts of our work in that region are possible.

PASTOR CHANG-SSU-CHING, secretary of the Shantung Baptist Union, asked Mr. Harris and me to take part in the New Year Meetings at Poshan and Chihch'uan. We set out in bitterly cold weather and arrived at Poshan after a tedious journey. We were met by the evangelist, Sun Chi-feng, and three church members. Before long I was sitting down to breakfast and was really warm for the first time in twenty-four hours. This was because the brick floor was built over a large underground fire which was kept going day and night through the winter. Poshan is on the coalfield, and so coal is relatively cheap at $70,000 a ton (about £5). In Tsinan it is $350,000 (£25) or more!

YOUNG CHINA IN QUEST OF KNOWLEDGE

A Chinese Assembly

THE daily programme of meetings was fairly strenuous, but the church members seemed to enjoy spending their one regular annual holiday in this way. Morning prayers lasted from 7.30 to 9. At noon the main meeting began with singing practice, Mr. Sun teaching new choruses or psalms set to music. The visiting speakers—Li Han-wen, a Peking man in great demand, and Pan Pei-chi, a teacher at Tsingchow Bible School—took the next session, which lasted for two hours. A session of witness occupied the evening. At one of these a deacon gave a moving account of his experience during the Communist occupation and of the defence of his faith which he had made before a Communist officer who was opposed to Christianity.

The average attendance at the meetings was never less than 170, and included many non-church members. This must have proved an inspiration to Mr. Sun, the newly appointed evangelist. He is hoping to organise preaching teams which will include members and deacons who volunteered for this form of service as the result of an appeal by a Chinese speaker. Poshan is an old church which includes a number of pre-Boxer members, but of late there has been some falling away on the part of some. This series of New Year gatherings should help to rekindle their zeal.

I was able to visit Chihch'uan and share in the gatherings there. The church is smaller than that at Poshan and as its members mainly come from surrounding villages, their outlook is rural rather than urban. Two meetings were held each day with Pastor Su Hsien-chuan and myself as speakers.

Independence and Suffering

IN both places I was struck by the independence of the church and the absence of reliance on outside support. Pastor Su has been appointed "area superintendent" for the southern association, and will probably devote much attention this year to Hungshan, an industrial township near Chihch'uan. A resident evangelist was stationed there

last year, but he has now accepted a call to Choutsun.

The people in both places, as elsewhere in Shantung, have suffered much from the Communist occupation. To the people the record of the Communists appears as an organised campaign of destruction, evidence of which can be seen all too clearly. There seems to be no expectation of a peace by negotiation, for neither side trusts the other. Christians and non-Christians alike share this judgment, and everywhere there is an earnest hope that the country may be delivered from the menace at the earliest moment.

Meantime the Church continues its witness, undeterred by the perils and sufferings of the times, and the blessing of God is resting upon it.

NEWS FROM ORISSA

CUTTACK Training College for Pastors, founded over a hundred years ago, is an institution in which British, American and Canadian Baptists work.

Its seventeen students include six B.M.S. (three from the Kond Hills Union, two from the Ganjam Union and one from the West Utkal Union), eight American Baptists and three Canadian Baptists.

Eight are in their first year, two in their third and seven in their fourth.

The College is still in temporary buildings, but it is hoped that permanent quarters will soon be erected.

Work on the revised Oriya Bible is proceeding. The four gospels have been printed and are on sale. Revision has been completed to the end of 1 Timothy.

A four days' Evangelistic Campaign in Sambalpur has resulted in several families becoming inquirers and more invitations being received for the gospel to be preached in Oriya villages.

Two additional evangelists have been appointed in the Kond Hills and elders have undertaken an evangelistic tour during the *puja* holidays.

With the help of the Jubilee Fund one worker is giving his whole time to a group of hitherto untouched villages, and two or three more are working partly in older villages and partly in new ones.

Campaigns have been undertaken in Puri during festival times and new inquirers have been enrolled in the villages. The church has given financial aid to these efforts.

Evangelistic work has continued in the Ganjam and Cuttack districts.

AT REST

Rev. J. R. M. Stephens

THE death of the Rev. J. R. M. Stephens at Parkstone, on May 5th, at the age of seventy-nine, removes a great missionary servant and leader. He was accepted for the Congo Mission in 1894 and served in succession at Matadi, Yakusu and Wathen until his first wife's ill-health necessitated their return in 1906. Thenceforward, except for a further brief term in Congo and service with the Y.M.C.A. in India, Burma and Ceylon during the first World War, he was attached to headquarters as Secretary of the Bible Translation Society, in young people's work and as travelling representative until his retirement in 1935. As organiser and advocate he was in the front rank and his gifts as preacher and lecturer were recognised in churches throughout the country. His missionary ardour remained undimmed and his record abides. Thanksgiving for a notable life is mingled with sympathy for his widow and daughter.

* * * *

Miss E. M. Morgan

MISS MORGAN first sailed for India under the Baptist Zenana Mission in 1896 and served there for thirty-five years, until her retirement in 1931. She was successively attached to the work at Bhiwani and Delhi. Hers was a gracious ministry in which faithful evangelism, friendship to all, and good works were combined in rich degree. She was rewarded by seeing much evidence that her labour was not in vain in the Lord. On April 17th, 1947, at the age of seventy-five, she passed to higher service, leaving a fine example and glad memories.

* * * *

Mrs. H. C. Gilmore

MRS. GILMORE (*née* Mary O'Kell Brooks), who died in London on May 11th, was among the band of early single women missionaries to be accepted by the Women's Missionary Association for Congo. She was appointed to San Salvador in 1916, where she worked among the women and girls. Her marriage to Dr. H. C. Gilmore, also of San Salvador, took place in 1921, and she shared in his service until their return to this country in 1926. Her missionary interest and her activities on behalf of the B.M.S. were maintained throughout her years in this country. The sympathy of friends here and in Congo will be expressed by a wide circle.

NEW BOOKS

What Baptists Stand For. HENRY COOK. 188 pp. Cloth, 6s. Kingsgate Press.

IT is one of the most encouraging signs of the present time that increasingly the need is felt in our denomination for a greater knowledge of our Baptist history and a clearer grasp of the basic principles which underlie that history. This book by the honoured superintendent of the Metropolitan area is a notable contribution to this end. No one knows better than Mr.

Cook the inside life of our Baptist churches and denomination. It is both refreshing and encouraging, therefore, to find that after such long and varied experience, he remains a staunch and convinced Baptist. This book is written with real scholarship, but unlike some learned books, it is presented with rare lucidity and attractiveness. There is no doubt where Mr. Cook stands, and although he is by no means blind to the wider obligations of the Oecumenical Church, he wants Baptists to bring to that wider fellowship all the riches of our distinctive witness, and he has shown beyond question that there is such a witness. He has done a real service in setting our conception of baptism so firmly within the framework of the New Testament doctrine of the Church, and clearly shows that believers' baptism is not a mere denominational eccentricity, but the logical outcome of what the New Testament teaches about the Church. His emphasis on the spiritual nature of true freedom is greatly needed in an age which tends still to think of liberty primarily as an absence of external restraints.

This book will be a real tonic to Baptists and of great value in making our position intelligibly understood by other branches of the Christian Church. That Mr. Cook should find time to give us such a book as this amid his multifarious activities is both astonishing and, at the same time, a cause for deep gratitude from all who love and serve our Baptist churches.

R. F. ALDWINCKLE

* * * *

The Difficulty of Faith. By DOUGLAS STEWART. 3s. 6d. S.C.M. Press.

HERE is an up-to-date defence of the faith which is warmly commended for study and discussion. It amply repays close reading and guards against any careless acceptance of the Christian position. The difficulties in the path to faith are considered along the traditional lines of mind, emotion and will. It is refreshing to read a book of apologetics which does not apologise but puts the case boldly that our faith is the most reasonable and satisfying answer to life. Though the style does not make for smooth reading it is often arresting and lighted up with telling phrases and an attractive humour.

ROBERT W. SHIELDS

World Youth Conferring

TWELVE hundred youth leaders and representatives from all parts of the world will meet at Oslo from July 22nd to 31st to reaffirm their faith in the Lordship of Christ and to face the problems of the hour. The six British Baptist delegates are Miss Nancy Alden, B.M.S. Girls' Auxiliary; James R. Cargill, Rawdon College; Eric W. Hayden, Spurgeon's College; D. Mervyn Himbury, Wales; Ann Morgan, Wales; and Phyllis A. Southwell, London. Dr. Marjorie Reeves, of Oxford, is among the Conference leaders.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund.—An Easter Offering, for work in China, 10s.; "Inspiration in a Post Bag," £1; Anon., "Towards the Baptist Missionary Fund," £1,000; God's Tenth, £1.

Medical Fund.—A Well-Wisher, £1 0s. 5d.

Deficit.—Anon. (Barnet postmark), 10s.; Anon. (Muswell Hill postmark), 10s.

LEGACIES

The following legacies have been received in recent months:

1947.		£	s.	d.
April 15	Miss R. A. Harrington	1,000	0	0
15	Miss R. A. Harrington (*for Women's Work*)	200	0	0
15	Miss R. A. Harrington (*for Medical Work*)	200	0	0
15	Miss A. E. Alston	20	0	0
16	Miss J. M. Gould	100	0	0
16	Mrs. Emily Patrick	9	0	0
18	Miss A. Hickman	100	0	0
21	Mr. R. W. Smith Mr. F. Durbin	200	0	0
28	Mrs. L. M. Durbin	75	0	0
29	Dr. Blomfield	200	0	0
May 2	Miss Hannah Davies	1,061	1	8

Arrivals

11th April, Miss D. J. Curtis, from San Yuan.
17th April, Rev. and Mrs. R. C. Cowling, from Delhi.
19th April, Rev. G. and Mrs. Soddy, from Bishnupur; Rev. A. Haider-Ali, from Palwal.
6th May, Rev. and Mrs. D. F. Hudson, from Serampore.
7th May, Rev. and Mrs. H. W. Nicklin, from Dinajpur.
10th May, Rev. E. C. Askew, from Jamaica.
12th May, Rev. W. M. P. Jayatunga, from Colombo.

Departures

21st April, Dr. and Mrs. Knights, for Yakusu; Miss W. Hadden, for Ntondo.
30th April, Mrs. Hancock, for San Salvador.
3rd May, Miss F. A. Brook, for Colombo.

Birth

30th April, to Dr. and Mrs. S. G. Browne, at Yakusu, a son (Christopher Harold).

Deaths

5th May, at Bournemouth, Rev. J. R. M. Stephens, formerly of Congo and B.M.S. Headquarters.
9th May, at Bristol, Mrs. Evan Morgan, formerly of China.
28th May, at Cheltenham, Mrs. Lawson Forfeitt, formerly of Congo.

C. P.

Latest Publications

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MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

AUGUST, 1947

VOLUME 129

PRICE TWOPENCE

MEMBERS OF THE LOLO TRIBE ON CHINA'S WESTERN BORDER (See page 66)

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SUMMER SCHOOLS

MORE young people than ever are attending our Summer Schools this year despite the dislocation to our programme because of the burning of Barton and the non-readiness of Cilgwyn. Then, thanks to the 'Teen Age School and the Camps, the average age is lower, for the adolescent has appeared in our arena! Our Young People's Secretary, the Rev. Godfrey C. Robinson, and his predecessor, the Rev. A. A. Wilson, together with the Young People's Sub-Committee, are to be congratulated on the opportunity they have secured, and it is well to call to mind the supreme objective of the Youth work of the Society.

Nothing less than the winning of young people to Christ, to the World Church and to the work of the Kingdom is sufficient and worthy. Mere "stunts," whose clever aim is quick returns in the shape of subscriptions and gifts, are beneath contempt. The word "propaganda" and methods associated with it must give place to the nobler words "evangelism" and "fellowship," words with a New Testament reference and ring. We do not want a Baptist Youth which is merely suggestible, susceptible to romantic appeals, willing to contribute occasionally or casually to B.M.S. Rather is our aim the conversion of young hearts and lives (at home and abroad, for we cannot forget Youth's opposite number overseas) to the Saviour of all mankind, their effective membership of the World Church through our denomination, and personal dedication in life and character, gifts, time and money to the Kingdom.

IN seeking conversion, whether in a Congo or Yorkshire village, a Chinese or Welsh university, a Scottish or Indian home, we remember that the all-important consideration is the One through Whom there comes the faith that is by grace. Only when Youth is brought to a saving knowledge of the Jesus Christ of John iii. 16 will missionary passion burn strongly and with unceasing glow. A meagre Christ means Christians with a short radius of thought, prayer and action. In stressing membership of the World Church, we seek to bring Youth into living fellowship with all the products of the far-reaching and much-blessed Missionary Movement of the last one hundred and fifty years, to bring them to realise the meaning and the fact of the emergence of younger churches in Africa and the East, and to prevent the local independent church from becoming the prison of their spirit. Young Christians in the mills of Congo, the areas of civil war in China and the newly-divided regions of India must have reciprocal relationships with the young Christians of the British Isles.

But Christianity always means action, action to the point of self-sacrifice and beyond it, and young people who obey the call "Follow Me" will find themselves challenged at once by the urgent tasks of the Kingdom. The birthday shilling, the scholar's or teacher's weekly gift, a stamp in the album, the Boys' Brigade contributions, etc., etc., will not be given, as it were, almost accidentally without any deep stirrings of motive or movement of the spirit, but rather as an offering from the heart in response to Christ's gift of Himself on Calvary.

We ask your prayers for our Summer Schools and all our Youth activities that God may graciously use them, as often before, for His own great ends.

J. B. MIDDLEBROOK

ON CHINA'S WESTERN BORDERS

THE Border Tribes Mission, operating in Sikang and Yunnan provinces, was begun eight years ago by the Church of Christ in China. It has already brought the Gospel to numbers who live in ignorance and spiritual darkness. It has brought friendship to a remote people. They have been shown love where there was hate: trust where there was suspicion; fellowship where there was segregation and, above all, they have been shown the way to the eternal truth of the God of love and the Saviour from sin.

Four hitherto, comparatively speaking, neglected tribes are included in this mission—the Kiangs, Giarongs, Lolos and Miaos. All are primitive and, for generations, suspicion and hostility have existed between them and the Chinese. The

Lolos, for instance, and the Chinese live in fear of each other. A Lolo is always armed and is denied accommodation in Chinese inns and homes. To break down this barrier of suspicion, the Border Tribes Mission has opened a hostel in connection with its church at Sichang, and this has gained a speedy popularity. Contacts have been established with almost every part of the Lolo country and mutual confidence has been created.

THOSE WHO SUFFER IN CHINA'S CIVIL WAR

THE work of the Mission is actuated by the Christian faith, and it aims to set forth the Christian way of living. The Gospel is presented as a message for body, mind and spirit. Fifteen schools have been established for the enlightening of the mind, and a hospital and three medical centres have been opened for the healing of the body. In the spirit of the Master who fed the hungry, efforts are made to improve agricultural methods and standards. Above all, the Gospel is proclaimed in many regular preaching centres and through personal contacts, and the first organised church has been formed. Already more than a hundred converts have been baptized, and many more are showing a genuine interest in the Gospel.

This Mission is primarily an enterprise of the Chinese Church. Its leader is Professor W. B. Djang, who is a product of our Shantung Mission, and he has a staff of sixty men and women colleagues who are mostly Chinese. A few missionary societies are co-operating through grants of money and the allocation of missionaries. The B.M.S. is represented by the Rev. W. S. Upchurch whose experiences in Shensi and on war service fit him for a work which is in line with the hard pioneering among primitive and remote peoples that has characterised so many other fields. Mr. Upchurch is accompanied by his bride.

We commend them and their colleagues to the prayers of the home churches as they give themselves to taking the message of salvation to peoples who now hear it for the first time.

WITNESS IN TAIYUAN, CHINA

THE church is in a vigorous condition. Unfortunately it is divided into two bodies. The more active and younger section have a tremendous sense of wanting to keep the church pure. One has to live in a completely pagan setting to realise how necessary and difficult this is. Though I like the dignified service conducted by the older and broader-minded section, yet I have learned from the younger and zealous evangelising section. Most of you would enjoy their services, especially their " together voice prayer " when they all pray aloud at once in differing words. But you would admire most their living and their giving. They are self-supporting as a church and they give enough to help the poor and the orphanage and to keep their evangelists. Some have offered to give blood to the hospital for transfusions. We have twenty-eight volunteers from the two churches for ward prayers.

Their fellowship meeting on Saturday night is an experience. It lasts at least

one and a half hours. Most of the narrow benches arranged in rectangles are backless. People stand and tell very racy stories of their experiences. The church is packed on Sundays, people arriving until the closing hymn, by which time it is difficult to find a seat.

When one considers the history and the sufferings of the people of Shansi during the past ten years, and the dangers of belonging to the Church of Christ, one is full of awe and wonder at the miracle of a bigger, purer and more vigorous church than that of previous days. It is this church that is our justification for leaving home. It is a living witness to a living God.

ELLEN MENZIES CLOW

WAR IN SHANTUNG

THE SITUATION IN TSINGCHOWFU

DR. NANCY BYWATERS, who only arrived in Shantung for her first term of service at the beginning of the year, has described the situation in Tsingchowfu, which was recently occupied by Communist forces.

Life in the city is almost at a standstill. All people who could leave did so as the forces advanced. Shops are closed. The railways feeding the city have been destroyed or cut, and deep holes have been dug in the radiating roads to make two-wheeled traffic impossible. Communications with the outside world have ceased, except through occasional messengers who will only take verbal messages because they are liable to be seized and interrogated by Communist soldiers.

All schools ceased to function. From the B.M.S. Middle School the 100 boarders returned to their homes and the 300 day scholars left. The hospital in-patients went to their homes, and five nurses, who were carried off by the Communists last year, asked permission to leave. This left two male nurses, Sun and Chen, with Cheng the business manager. Then Sun went. Chen carried on radiantly with the help of two or three lads. Their days were filled with the care of a stream of out-patients and an average of four in-patients, mostly accident cases.

Communist soldiers and officials were in and out of the hospital and the missionaries' houses, to billet troops, to search the premises, to pick up what they could and to expound their "principles". Their early attitude of friendliness gradually changed for the worse. Police officials demanded from Mr. Cheng several cases of drugs which had been supplied by U.N.R.R.A. When these were refused, he was ordered to make a list of their contents and to take it to the police station. Further threats were made, and then he was arrested and taken to the station. Happily his release was secured by Mr. Emmott, but it was decided that, to secure his safety, he should leave with Dr. Bywaters and Miss Cleaver for Weihsien where he is temporarily serving in the American Presbyterian Mission hospital.

The church has suffered no persecution so far. Public worship has continued every Sunday without interference, and Sunday School and Fellowship meetings have been held regularly. The Bible School has continued, though with ten students instead of the normal thirty or forty. The Leper Hospital has remained open with twenty-two in-patients who look after themselves. Their treatment is continuing as long as drugs hold out. Services are conducted every Sunday by students from the Bible school, and these are valued by the lepers.

No damage has been done to property. This is largely due to the loyalty and vigilance of the Chinese and to the presence of Mr. Emmott. If the property were left for a few days it would doubtless be seized.

Our thoughts and prayers will be with our missionaries and Chinese Christians throughout Shantung and Shansi, which are theatres of bitter fratricidal war.

Mr. Emmott appeals for a bicycle for a Chinese church member to replace one stolen when the Communists first occupied the city.

THE THIRST FOR KNOWLEDGE IN CHINA

ZERO HOUR

By NESTA SODDY, B.A., Bishnupur, India

INDIA'S zero hour is striking, her chance is come. To those of us who have lived with her and come to love her, comes the challenge—How far have we helped to prepare her to make the most of the responsibility given her? Even though we realise the immensity of the land and the minuteness of our work, yet we can have faith to assess that, not according to the standards of men, but in the light of God's mercy and power.

Our years in India have been spent in the main at Bishnupur, Bengal, in the United Mission High School—*Siksha Sangha*, where the aim has been to provide Bengali boys with education in the fullest sense of the word. Examination results certainly count for something (and we can view them with pride), but what has counted for more is the stream of loyal, lovable, integrated personalities which has gone out from this school, equipped to meet the puzzles, the distresses and the delights of life with that serenity which comes from lives rooted and grounded in love. Brilliant scholarship alone will not help India to achieve her fullest destiny. It is high-principled character and wise leadership that will count, and in so far as we have been able to supply these qualities, even in a small degree, our school and our missionary purpose have not been in vain.

So we look—and what do we see?

In time of *famine*, we see thousands of stricken people flocking daily to our school, there to be served with the bare necessities of life by boys and masters co-operating in voluntary spare-time work, with a spirit of cheerfulness and patience that are in line with the spirit of the Master whose example inspires this act of service.

In time of *fear*, when invasion seemed imminent. "When will you leave?" the villagers round would ask. And those of the school would say with a smile, "We're not leaving, we're staying here." "Then so will we!" would come the response, in confidence born of the assurance that, so long as the school remained, there was a refuge in need, a background of security that made fear shrink away.

In time of *need*, we see service rendered to the community: at a local festival, a supply of drinking water arranged and kept free from contamination; a village fire put out by unremitting labour. Thus the sense of responsibility to serve the community becomes unconsciously a fundamental principle of life.

In our local *Baptist Community*, we see both pastors and teachers who are familiar, for they have grown up in the school and learned in it much that they now seek to pass on to others. Looking again, we see old boys both in the Christian community and in the business world who are making a valuable contribution to their circle.

In the time of *political disturbance*, we see schools all round organising strikes and demonstrations against those in authority, while our school carries on with its daily routine, not from apathy or lack of patriotism. Our boys, like their compatriots, are burning with a desire for freedom, but they have realised that lawlessness is not liberty, and that patriotism without discipline is vain and futile.

These things we see.

Along with things, we see people, Bengali and European, who have made the school what it is. There are personalities full of wisdom, patience, devotion, kindliness and humour. As we see them, we realise how it is that this institution has been able to make the contribution it has, social and spiritual as well as educational, to the life of the community. It is because, as we see them, we see in them and beyond them their Fellow-worker, Christ, who is their inspiration and their strength.

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A SINHALESE CHRISTIAN LEADER

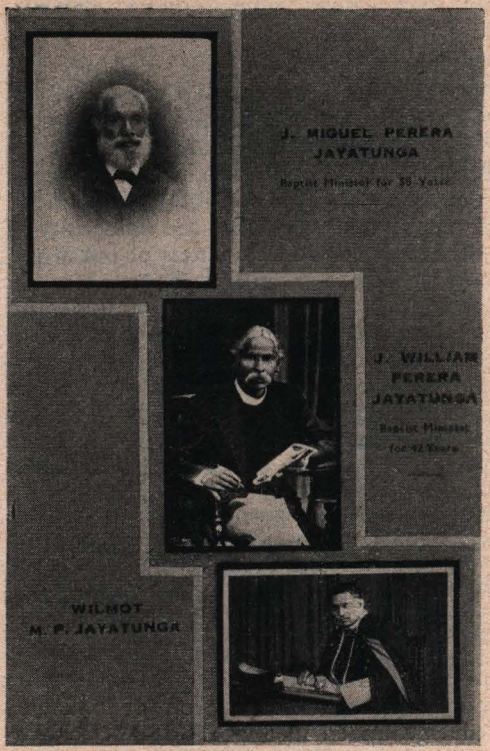
NEARLY thirty years ago a lad of fifteen living in his father's manse in Ceylon picked up a copy of the MISSIONARY HERALD, and was fascinated by its pictures and paragraphs about Serampore College. There and then he felt a call to the Christian ministry and determined that he would receive his training at Serampore. He kept this to himself for four years until his schooling at Wesley College, Colombo, was completed. He then spent three cents, which his mother had given him, on a postcard on which he addressed his application to the "Registrar, Serampore, India." He hardly expected to receive a reply, as he did not know if the College still existed or if the postcard was correctly addressed. To his surprise, he received by the earliest post from the Rev. John Drake, then at Serampore, a letter and papers advising him to apply for entrance to the College.

The next step was to win the Ceylon Mission leaders to the idea of sending young men to Serampore. This was done, and since that time the line of students from Ceylon to Serampore has remained unbroken. Seven have been fully trained, of whom six are now in the service of the Ceylon Mission, another student is now at the College and two more are entering this year.

The lad in question, W. M. P. Jayatunga, was thus the first Sinhalese Christian to graduate from Serampore. He comes of a Christian family. His grandfather, the Rev. J. M. Perera Jayatunga, served the Mission for fifty-two years. His father, the Rev. J. W. Perera Jayatunga, followed with forty-eight years, and Mr. Jayatunga himself already has twenty-one years' service to his credit. Their total of one hundred and twenty-one years must be unique.

Mr. Jayatunga was the first Sinhalese to be elected Chairman of the Ceylon Baptist Council and the confidence of his brethren, missionary and Sinhalese alike, is shown in the fact that he has recently been re-elected to that position for the seventh year in succession. In addition to his work for our Mission in the island, he is Honorary Secretary of the Ceylon Sunday School Union, and is active in the National Christian Council of Ceylon of which he was chairman in 1945-46. He is also an ardent supporter of the Church Union Scheme for Ceylon.

During his visit to this country, which it is expected will last until November, he is serving as a deputation to the churches. It is hoped that he will attend the meeting of the International Missionary Council in Toronto as the delegate from Ceylon, and be at the Baptist World Alliance Congress at Copenhagen in a similar capacity, also at the World Council for Religious Education in Birmingham as delegate from the Ceylon Sunday School Union.



THREE GENERATIONS IN CEYLON WHO REPRESENT A MINISTRY OF 121 YEARS

A NEW SCHOOL OF THE PROPHETS

By A. A. LAMBOURNE, Kibokolo, Congo

AT last, a long-cherished dream has come true. The Society has now a School for training its native workers in Angola. A grant from the Celebrations Fund made possible the founding of this School, which rejoices in the name of the Teacher-Evangelists Training Institute—or T.E.T.I. for short.

T.E.T.I. STUDENTS AND FAMILIES: WOMEN STUDENTS AND CHILDREN: MEN STUDENTS

The first session opened in October, 1946, with eighteen men in residence, sent from the three B.M.S. Stations in Angola. Later on their wives and families joined them, and now there is a community of about seventy. Our Station at Kibokolo offered accommodation, and the staff generously placed their resources at our disposal. They lent classrooms and have taken no inconsiderable part in actual teaching work. Temporary huts have been erected, which should last until permanent buildings can be provided.

Study hours commence at 7.0 a.m., and go on to mid-day. The afternoons are devoted to practical work. Gardens are being made to provide food for present and future students. The main subject of study is the Bible—Old and New Testaments—and Christian Doctrine. Other subjects taken are Homiletics and Pastoral Training, Church History, School Methods, Hygiene, Needlework, Music and Singing.

At present the Institute can only offer a One-Year Course—designed mainly to help Teacher-Evangelists and their wives who have already had some experience of village work. Later on, it is hoped to provide a full Three Years' Course. As soon as circumstances permit, Mr. and Mrs. Parsons from San Salvador will be transferred to join the teaching staff.

The Institute is only a part of a much larger scheme, for which plans were made during Dr. Williamson's visit to the area in 1944. It is hoped to provide a Central School for boy and girl boarders from our three stations; and also a Central Hospital, which besides making provision for medical and surgical care for the area, will offer training for male and female native nurses.

We commend this new advance to the interest and sympathy of our friends in the homeland, asking for their prayers that the work of the Institute may be blessed to the more effective evangelisation of this needy part of the mission field.

MISS LALZIKI SAILO, known to many in this country through her visit here some years ago, was recently chosen by the Conference of Elected Representatives of the Chiefs and Commoners of the Lushai District to interview the Advisory Sub-Committee of the All-India Constituent Assembly on behalf of the Conference. The significance of this honour is evident when it is remembered that the appointed representatives numbered five and that Ziki, still under thirty, was the only woman among them. The interview took place at Aijal, and the normal journey of eight days to it through mountainous country was made in a day by jeep.

Ziki is at present studying at the Union Christian Training College at Berhampur, Bengal, for the Bachelor of Teaching degree of Calcutta University. In the words of one of the missionaries in the Lushai Hills, "Ziki remains absolutely unspoilt, admired by all and beloved by her own people."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Prayer is asked for missionaries engaged in administration in Shanghai; for the Christian Literature Society of China, in its work of paramount importance; and for the Chinese Church enduring amid tribulation and distress.

Second Week.—*Delhi* is an important missionary centre, with work of many kinds among Hindus and Muslims. It presents peculiar difficulties and complications. Acceptance of the Christian faith involves persecution. Both missionaries and converts need our prayers.

Third Week.—Women's and Medical Work in India is widespread and mainly unspectacular. It requires faith, patience and hope by those engaged in it. Pray that these may be granted in rich measure.

Fourth Week.—*Palwal* and *Baraut* have been communal storm centres. They are also scenes of fruitful missionary witness which calls for thanksgiving, and for prayer for the Indian Church.

Fifth Week.—The boys' high school at *Agra* provides far-reaching opportunities for proclaiming Christ and for helping boys to grow in "wisdom and stature, and in favour with God and man."

AT REST

DR. CHARLES BROWN.—By the death of Dr. Charles Brown at Llandudno on June 6th, the B.M.S. General Committee has lost its senior member, for he was first elected in 1895, and was made an honorary member in 1923. He was chosen with Mr. A. R. Doggart, J.P., as a deputation to China in 1914, and the two men had already reached America on their way to the Far East when the outbreak of the first World War necessitated their return to this country. He was appointed as the Society's chairman from 1922–23 and was accorded the rare honour of re-election for a second year. He served at other times as chairman of various sub-committees. He was constant in attendance, sound and sympathetic in judgment, gracious in spirit and speech, friend and encourager of missionaries, secretaries and staff, and a missionary pastor and leader.

* * * *

REV. WILLIAM THOMAS, M.A., B.D.—The Society has been deprived of a valued friend by the death at Newport, Mon., on April 29th, of the Rev. William Thomas, M.A., B.D. Mr. Thomas had been a missionary auxiliary secretary. He was elected to the General Committee in 1927 and an honorary member in 1936. His name is commemorated in the Smith-Thomas Memorial Hospital at Pimu, Congo, whose erection was made possible through one of many generous family gifts.

* * * *

MRS. LAWSON FORFEITT.—Mrs. Forfeitt, who died at Cheltenham on May 28th, shared the life and work of her husband in Congo from 1889 until their retirement in 1912. Mr. Forfeitt served as Field Secretary of the Mission and Mrs. Forfeitt's ministry was mainly to the many missionaries of our own and other societies who shared the hospitality of their home at Matadi, the base station.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Cann, Mr. F. H., 3s.; "A Brother in the Faith, Glamorgan," 5s.; "Thankful," leper work, £1 10s.

Medical Fund :—"Wellwisher," China, £1 1s. 5d.; Anon, Africa, £1 10s.

Deficit Fund :—Anon 10s.; A Wellwisher, £6; "The Race to be Run," a thankoffering from one who is in the race," £1.

LEGACIES

The following legacies have been received in recent months :—

1947		£	s.	d.
May 16	Johnson, Miss H. A. C. Revill (Medical)	54	13	4
	ditto ditto	27	6	8
22	Ginn, Miss L. J.	100	0	0
22	France, Mr. George H.	200	0	0
27	Williams, Mrs. Anna Maria	5	0	0
28	Shore, Mr. Richard	500	0	0
28	Swanwick, Mrs. E. M.	100	0	0
June 3	Delleany, Mrs. E.	20	15	0

Arrivals

5th May, Miss M. E. Jennings, from Sona Bata.
8th June, Rev. and Mrs. E. G. T. Madge, from Taiyuanfu.

Departures

28th May, Rev. and Mrs. L. J. Taylor, for Leopoldville.
6th June, Rev. E. L. Wenger, for Serampore.
14th June, Dr. and Mrs. A. J. B. Russell, for Tondo; Miss E. G. Davis, for Kinshasa.

Deaths

29th April, at Newport, Mon., Rev. William Thomas, M.A., B.D., Honorary Member of General Committee.
6th June, at Llandudno, Rev. Charles Brown, D.D., Honorary Member of General Committee.

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W. W. Bottoms

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MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

SEPTEMBER, 1947

VOLUME 129

PRICE TWOPENCE

A WOMAN OF JAMAICA

TUESDAY, 16th SEPTEMBER, 1947 : 7 p.m. : WESTMINSTER CHAPEL

AUTUMN PUBLIC MEETING AND VALEDICTORY SERVICE

APPLY FOR TICKETS THROUGH YOUR CHURCH MISSIONARY SECRETARY

WE CARRY ON

THERE are three possible lines of policy and action that the Society cannot contemplate in the immediate post-war period, if at all. The denomination, we believe, is solidly behind us in this threefold refusal. We have turned our back on :

(1) any modification of our supreme aim of evangelism ;

(2) any withdrawal from any part of our fields ;

(3) any retrenchment in our overseas commitments.

Negative proposals of this kind were not even adumbrated at the recent General Committee in Birmingham. The recommendations put forward by the Home Organisation Conference were, in fact, all the other way. They contemplate a large-scale plan to bring a wider and deeper challenge to our entire constituency in the belief that adequate resources are available in faith, personnel and finance.

No Modification

How much easier our task abroad would be if some lesser aim were substituted for evangelism ! How much more amenable to statistics our successes would be if our doctors and nurses concentrated merely on the body, our educationists on the mind and our welfare workers on environment ! But this can never be. *Missionaries are evangelists first and last ;* it is the whole man, in his relation first of all to God, whom they seek to save. The B.M.S. is for ever pledged to this most radical and far-reaching of all tasks. The great religious and scriptural, spiritual and evangelistic objective as set out by Carey in his *Enquiry* still holds the field.

No Withdrawal

Then again, *no withdrawal is contemplated in any field.* Our missionaries in China are continuing their work on the shifting battlefields where Communists and Nationalists are seeking to resolve their struggle. In the West Indies, we are undertaking heavier commitments. In the heart of Africa we are pressing on the boundaries of our work in continuous attempts to reach the unevangelised. For Ceylon recruits are being accepted, while in India our determination is to stay as long as the Indian Church requests our presence. True, there are gaps in the ranks and recruits from the colleges will for a year or two be few, but there are no signs whatever of a drying up of manpower. The God Who, according to Jeremiah, (xxvi. 5), made a practice of rising early to call prophets to His service, is active in our churches now.

No Retrenchment

A radical aim more deeply confirmed and a refusal to withdraw in the face of great odds and difficulties obviously means *no retrenchment.* That is not to say that no economies will be made, or that budget-making will be casual and happy-go-lucky. But it means that we dare to face the churches of Great Britain with the claims of rising expenditure and the need for increased giving. We are aware of other calls and other needs, but we believe that the potential resources of the denomination are beyond anything that has ever been realised. Only about a quarter of the denomination is pledged to the Society in definite annual giving and in many of the churches the average contribution per member is pathetic ! We believe also that the B.M.S. not only has a place of its own in the heart of Baptist folk, but also that its function on the Home Front is dynamic. Its appeal possesses in itself the possibilities of revival in " rope-holding " churches.

The B.M.S. stands where it did in fundamental aim. It proposes to stay in the fields to which God has called it. It is effectively involved in a spiritual and evangelistic campaign that, in the providence of God, is answering faith with resources in spirit, life and money.

J. B. Middlebrook

CONGRATULATIONS

READERS of the Missionary Herald will join in the congratulations and good wishes expressed to Miss M. Eleanor Bowser, Women's Secretary, and Mr. H. L. Taylor, former B.M.S. Treasurer, upon the announcement of their engagement and approaching marriage.

MR. FELLOWS WITH REV. B. PRADHAN AND HIS FAMILY AND STUDENTS

WHAT OF THE FUTURE IN ORISSA?

By B. F. W. FELLOWS, B.A., Cuttack, India

IT was inevitable that in the process of handing over responsibility for the government of India to Indian hands there would be ferment and upheaval. The issues are far reaching, and the situation calls for the wisest statesmanship both here and in India. The situation also provides ample opportunities for those who wish to exploit it for their own ends. There is no easy solution to this very difficult problem of the transference of power, and the clashes that have already occurred between the two major communities have been so appalling in their ferocity that many have been forced to get away from their ideologies and face realities. It has now been decided that India shall be divided, and it is clear that, as far as the province of Orissa is concerned, the conduct of affairs will in the main be in Hindu hands, for there are relatively few Muslims in the province.

WHAT is likely to be the attitude of these Indian officials towards missionaries and their work, towards the churches and towards the Christian community generally? If, when an agreement is drawn up between Great Britain and India, it is insisted that there must be clauses in the new Constitution for India which secure the rights of minorities and freedom of religion for all sections of the people—and many feel that this should be done—this would be a guide to officials in Orissa and in other provinces in, at any rate, their outward attitude towards missionary enterprise. But whether this is done or not—and that seems a remote possibility now—it seems likely that missionaries will be allowed to continue their work with perhaps some restrictions. If our medical and educational institutions continue to receive Government grants, certain conditions may be imposed concerning the holding of services in our hospitals and the teaching of scripture in our schools. It may be insisted that the heads of all such institutions should be Indians. But, speaking generally, I think that in Orissa the help that missionary societies can give in education and in medical work will be welcomed by the new regime.

The attitude towards the churches and the Christian community will possibly be that of tolerance. It is hardly likely that there will be open or violent persecution, although in some places some individual Christians may have a very difficult time. There may be opposition to the preaching of the Gospel, especially to attempts to win converts from the aboriginal tribes and the scheduled classes. Efforts have been made to bring back to Hinduism

the Christians in West Orissa. These efforts will, I feel sure, continue and be made also in the Kond Hills. Opposition may take the form of legislation, which will appear to be progressive and enlightened, but which will contain clauses restricting personal liberty in matters of religion. As I have mentioned, however, I think that on the whole a broad tolerance may be shown, and that attitude may really be more dangerous for the Christian Church in Orissa than active opposition. The official Hindu view may be that in course of time Christianity will be absorbed by Hinduism, and the deadly thing is that that assumption—as far as Orissa is concerned—may prove to be a correct one. The early converts in Orissa were men and women of strong convictions prepared to suffer for what they held to be true. That is not seen to the same degree among their descendants, and it is so easy for Hindu ideas to seep into Christian thinking in India and to rob Christianity of its distinctive message.

What is therefore imperative for the churches in Orissa in order that they may stand firm and grow, is an educated, trained and consecrated ministry. Every support should be given to the United Theological School at Cuttack. This institution is recognised by the National Christian Council of India as the regional Theological School for the province, and it has the co-operation of the American and Canadian Baptist Missions. Much can be done also by keeping the churches in Orissa in close touch with the churches in the homeland by visits from the field and to the field, and by keeping Indian leaders, both ministerial and lay, informed by Christian literature as to the latest developments in Christian thinking.

A time of testing is coming for our churches in Orissa, but there is no reason for over-anxiety. A sure foundation has been laid—even Jesus Christ, and the time of testing will also be a time of opportunity. If the Church can produce men and women of integrity, of wide sympathies and of vision—such will be needed by the India of to-morrow —their witness to the grace of God and to the power of Christ in their own lives will be needed. Thank God there are such men and women in Orissa. They need our prayers, as do all the members of the churches in that province, that they may not only be kept loyal to their Lord and Master, but may also have courage to proclaim Him as the Saviour of mankind.

A CALL FROM CONGO

By R. F. RICHARDS, B.D., Bolobo, Middle Congo

"WE want an *instituteur* (schoolmaster), more education and better opportunities," is the constant cry of Bolobo schoolboys.

Bolobo is a large station where the B.M.S. has made concentrated efforts for nearly sixty years. Much progress has been made, especially in the schools. The present attendance is about 800 boys and girls. The boys are keener than the girls and have attained a higher standard in consequence.

We were fortunate in having the services of a Belgian Christian schoolmaster for several years. He planned a course similar to that followed in Government schools, and trained native teachers. As a result the standard was raised considerably. Many subjects are taught, including Scripture, mathematics, French, Bobangi, and a little geography, history, drawing, agriculture and gymnastics. At the end of the five years' course in this *Ecole Primaire* an examination is held. The successful scholars are expected to do a year's practical work in a village school to qualify for a certificate. A further three years' course is offered in the *Ecole Secondaire*. From this department we draw our teachers for the *Ecole Primaire*. The teachers for the *Ecole Secondaire* are chosen from brighter young men who have been successful in both courses. The head teacher is chosen from among these. A missionary supervises the entire school and teaches in the senior classes.

ON leaving school many boys follow the occupations of their fathers or relatives, such as fishing or ivory work. Others become apprentices in our work-shops as printers, carpenters or engineers. Most of our successful "boarders" return to the inland villages as school teachers. A few of the brighter lads enter the hospital to be trained as male nurses. Yet others find good jobs in government offices. Traders, too, are always glad to give our boys work in their shops and offices.

BOLOBO SCHOOL: TEACHERS AND SENIOR BOYS

Yes, our school meets many and varied demands, but our primary aim is not to prepare our boys for good jobs, but to equip them for life, to give them character-training and to show them the way of life in Jesus Christ. Some are church members, and still more are inquirers. In fact, many of the candidates for baptism each year are senior scholars in our boys' and girls' schools. Many others become inquirers after leaving school.

HERE are two cases. It was my task to start some new infants' schools in the Bolobo villages last year. The teachers were to be the boys who were successful in the examination of the fifth year *Ecole Primaire*. They included a lad for whom I did not care much. He was not particularly pleasant, but he had to do a year's teaching to qualify for his certificate. All our schoolboys and teachers are expected to attend our Sunday services, so this lad continued to come. One Sunday morning, soon after service was over, I was surprised to receive a visit from him. Another school complaint, I thought, as he came up the garden path. He handed me a letter, and, to my surprise, when I told him that I would deal with his palaver on Monday, he went away without argument. I was still more surprised and delighted to find that the letter contained no complaint, but rather expressed a "change of heart" (conversion) and a desire to enter the inquirers' class.

The other case is that of the young school teacher Dominique. When I began work in the school in 1944 he was very discontented and somewhat cynical. Eventually it was discovered that he was guilty of misconduct with a village school girl. He became an ivory worker and repeatedly asked me to buy some of the things he made. One day he came to my bungalow to speak to me. This time it was not to persuade me to buy his ivory, but, to my joy, to tell me that he had "changed his heart" and wished to become an inquirer. He is now one of my happiest friends and is eager to be baptized.

WHY the urgent call? It is because we have no missionary schoolmaster. We ministers, who have been trying to carry on the school-work, are urgently needed for the church work and the training of native evangelists which has had to be neglected because we have been tied up with the school. Is there any schoolmaster who will *save our school*, and through it help to save many of our schoolboys? We need your prayers, we need your support, we need *you*.

SHOWERS OF BLESSING IN TAIYUAN, CHINA

By L. NELLIE LEWIS

LET me begin with good news. Forty-four new members—24 men and 20 women—were added to the fellowship of the Bridge Head Street Church last week-end. On the previous Friday evening the candidates appeared before a special church meeting at which 100 members were present, and each spoke a few words of witness to their faith and desire to join the church. One young woman said, "No amount of gold could bring the happiness I now possess." The joy of their salvation was most marked.

MARKET DAYS IN CHINA PROVIDE OPPORTUNITIES FOR EVANGELISM

Sunday morning was chilly and damp, and some of us felt that this might add to the discomforts of an ordeal which for them is surely much greater than for us who are used to water! However, they all went through with it in good spirit, especially the women, and it was an inspiring service for all present. The candidates included a young girl who has been an inmate of the orphanage for many years—one of Mrs. Hsü's children—a cripple with only one leg and a pair of crutches. It was a thrill to see the agile way in which she got down into the baptistery and up again, while several hands stretched out to help her.

THESE forty-four were received into church fellowship at the evening service. The room was well filled with brethren and sisters who had come to partake with them, and it was a memorable time. At the close opportunity was given for any to speak who felt led to do so (these people are great on witnessing). Several responded and testified to the joy the day had brought to them. One man said, "I was very uneasy in my body this morning, and I have a bad cold. The devil was tempting me to shirk my baptism because of this, and I nearly gave in. But the Lord gave me strength and I said to myself, 'I don't care if it kills me. I'm going through with it. I'll be the Lord's disciple and that is all that matters.' My joy is great."

The original baptistery had been destroyed by the Japanese during their occupation of the building, and the new one, only just completed, cost an imposing sum of money in these days of fantastic prices. The amount was contributed entirely by the members.

THE Bridge Head Street Church is noted for its evangelistic spirit. The chapel is open and the Gospel is proclaimed every night. Many passers-by on the busy street drop in to listen, or stand at the doors. Several recent conversions have come from this work which is carried out by eager young men and women. The church is keen on prayer, too. A group, each member of which has a hard working day ahead, meets every morning at six-thirty. Every problem and plan is made the subject of intercession.

In China Again

"POLITICALLY the outlook is dark. In China civil war rages in many provinces. For us this means travel is difficult and dangerous and our work is disrupted in Shantung and Shansi. We are not dismayed by such conditions, for we have faced them before, and know that what God has done in the past, He will do in the present and future. Nor are we pessimistic about working in such a state of affairs, for we know there is a living Church in China of hundreds of thousands of humble Christians who love the Lord Jesus Christ in their hearts and serve Him with their lives. What makes us sad is the spiritual agony of Christian Chinese patriots who see the dark shadow of political terrorism spreading across the intellectual life of China. I am not at liberty, nor would it be wise, to tell you of what I have heard from some of the finest and most patriotic Chinese Christian leaders. We must stand with them in this fiery trial and encourage them in fellowship and prayer. Will you pray that this dark tyranny may soon pass and that the light and liberty of Christ may spread?"

GEORGE A. YOUNG

SERVANT OF CHRIST

SOME time after the Indian Mutiny a Delhi Muslim couple, Allah Bakhsh and his wife, became Christians. During the inevitable severe persecution to which they were subjected, they were supported and shielded by our missionaries. Their son, Abdul Rahim, became an evangelist and was for a time minister of the church in which his parents had been baptised. Their daughter, Piyari, was educated in the Gange Girls' School and was later appointed teacher and helper to Miss Gange. Piyari married Haider Ali, another Muslim convert, who received theological training and also became a B.M.S. evangelist.

Haider Ali died two months before his second son, Alfred, was born in the school buildings.

Alfred served in the first World War with the Y.M.C.A. in Iraq. He then spent some time at Serampore College, and was appointed a home missionary at Baraut where he strengthened and built up a large Christian community among the *chamars*. A five years' pastorate in Delhi was followed in 1942 by his location at Palwal.

MR. HAIDER-ALI says, with characteristic humility: "I am the least of my brethren from India, but all that I have and am I owe to God through the agency of the missionaries of the B.M.S. Deprived of the guidance of my father whom I never saw, and of the love of my mother who died when I was still a boy, I had the blessing of the guidance of the Rev. S. S. Thomas, who made up to me in abundance the place of a father. And I had the benediction of the love of Miss Gange, who gave me richly of the love of a mother. Stephen Thomas Hostel was my home, and there I learnt to love and serve Jesus Christ.

"Aware as I am of my poor equipment, I am the more conscious of the strength of God made perfect in weakness. My feeble efforts in Baraut were blessed of God in that I was able to see the fruit of my labours in primary education. Leaders were trained in many villages, deacons became literate, and pastors were prepared and settled in villages. In Palwal I have been privileged to reap from the labours of the pioneer missionaries, and what a manifestation of the power of the Holy Spirit it all is!

"I have seen in Hathin, the power of the Gospel so strengthening the new Christian community as to enable its members to remain loyal and steadfast in the face of the most organised, subtle and fierce persecution that I have known anywhere. Their answer to it is expressed in the bringing of others to their Lord so that we have requests from many villages for Christian teaching, and the strengthening of the fellowship."

Mr. Haider-Ali has visited many churches and has addressed the General Committee during the summer, with profit to his audiences and uplift to himself.

CONGRATULATIONS to Mr. B. D. Roy, M.A., B.T., President of the Bengal Baptist Union, on his obtaining the Diploma in Education of Bristol University, First division, Second class: and to the Rev. E. L. Wenger, M.A., of Serampore College, on his attaining the B.D. of Oxford University. Mr. Roy and Mr. Wenger have now returned to India.

PICTURES OF SIR JOHN SHAW, GOVERNOR OF TRINIDAD, AT OUR CHURCH IN PORT OF SPAIN
Left SIR JOHN and LADY SHAW in the congregation. *Right:* SIR JOHN reading the Lesson.

ALL WHO HAVE MET MR. ROY WILL WELCOME THIS PICTURE OF HIS WIFE AND CHILDREN

GLIMPSES OF OUR HOSPITALS :
II BERHAMPUR, INDIA

WE have no doubt at all about medical missions being the open door for the Gospel. About two months ago I had to go to Gopalpur, our seaside resort, nine miles away, to see some patients. After doing this, I walked on the beach. It was black with people and reminded me of Brighton on a bank holiday. It was a very special Hindu *puja* festival when all in the district must bathe in the sea to wash their sins away. The water was crowded with men, women and children. The women wear *saris* when bathing and afterwards change into special ones of orange, red, green or purple, which make a feast of colour. Several of our former patients were on the beach. Some had walked, while others had come by bus or in carts. To those who had been in hospital and heard about Christ, I and the nurses with me, spoke about the power of Christ to cleanse us from sin and the joy He gives to those who believe in Him.

JOY RIGDEN GREEN

LETTERS received in the Mission House report serious communal outbreaks in the district round Palwal. Villages were set on fire by thousands of Muslim rioters, and Christians as well as Hindus have been burnt out of house and home. Many wounded Hindus have been taken to our Palwal hospital to receive treatment from Dr. Ronald Thomas and his colleagues. Dr. Thomas reports that he visited Hathin at the request of the District Magistrate. He found this village almost intact, though largely deserted, and the Christians safe. Palwal itself, which has escaped so far, is a city of refuge for dispossessed villagers.

Lord and Lady Mountbatten found time in the midst of heavy State affairs to make a tour through this district, during which they visited our men's and women's hospitals at Palwal. Lady Mountbatten has arranged for much needed medical supplies to be sent to these hospitals. She also paid, in an interview reported in the *Daily Telegraph*, a well-deserved tribute to Dr. Thomas and Nurse Throup.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Four stations in *Bihar*, India, illustrate the variety of peoples among whom missionaries work and the different methods by which the Gospel is presented. Adults and children, students, lepers and European troops are reached. Pray for Indian Christians in India's new day.

Second Week.—Pray for *missionaries on special appointment*—chaplains, pastors, educationists; for probationers adjusting themselves to their new life; and retired missionaries still serving the cause.

Third Week.—Give thanks for our fellowship in the Gospel with Australian and New Zealand Baptist missionaries, and pray that their work, with ours, may prosper.

Fourth Week.—Work in Upper Congo calls for our prayers. Upoto station (1891) and Pimu (1932) are centres of widespread village work. Pray for teacher-evangelists and the Congo Church, that its members may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—"A. B.," £2; "A Little More," £1; Anon., £5; Contents of Missionary Box, 10s.; "J. W. D. A.," £1; "The Lord's Tenth," 15s.

Medical Fund:—Anon., "For Jesus' Sake," £2; "Inasmuch," £2; "Well-wisher, Essex," £2 2s.

Gift Week:—Anonymous (Sutton, Surrey), 5s.

Deficit Fund:—"A Dover Baptist," 2s. 6d.; "An Old Baptist, F. W.," 2s. 6d.; Anon. (Chipping Norton), £2; Anon. (1947), 10s.; Anon., £1; Anon., 3s. 4d.; Anon. (Leicester), £1; "E. C." (Parkstone), 5s.; "M. G.," 10s.

Arrivals

27th May, Rev. A. W. Hillard, from Bembe.
12th July, Rev. and Mrs. W. D. Reynolds, from Leopoldville.

Departures

18th July, Mr. B. D. Roy, for Bombay; Dr. J. M. and Dr. Elizabeth Clow, with three children, for Sian.

Birth

23rd June, to Rev. and Mrs. B. C. R. Henry, at Berhampore, a son (Michael John).

Death

28th July, at Cardiff. Mrs. S. A. Edwards, Honorary Member of Committee.

The Mission House is 93-95 Gloucester Place, London, W.1
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1792 — 1947

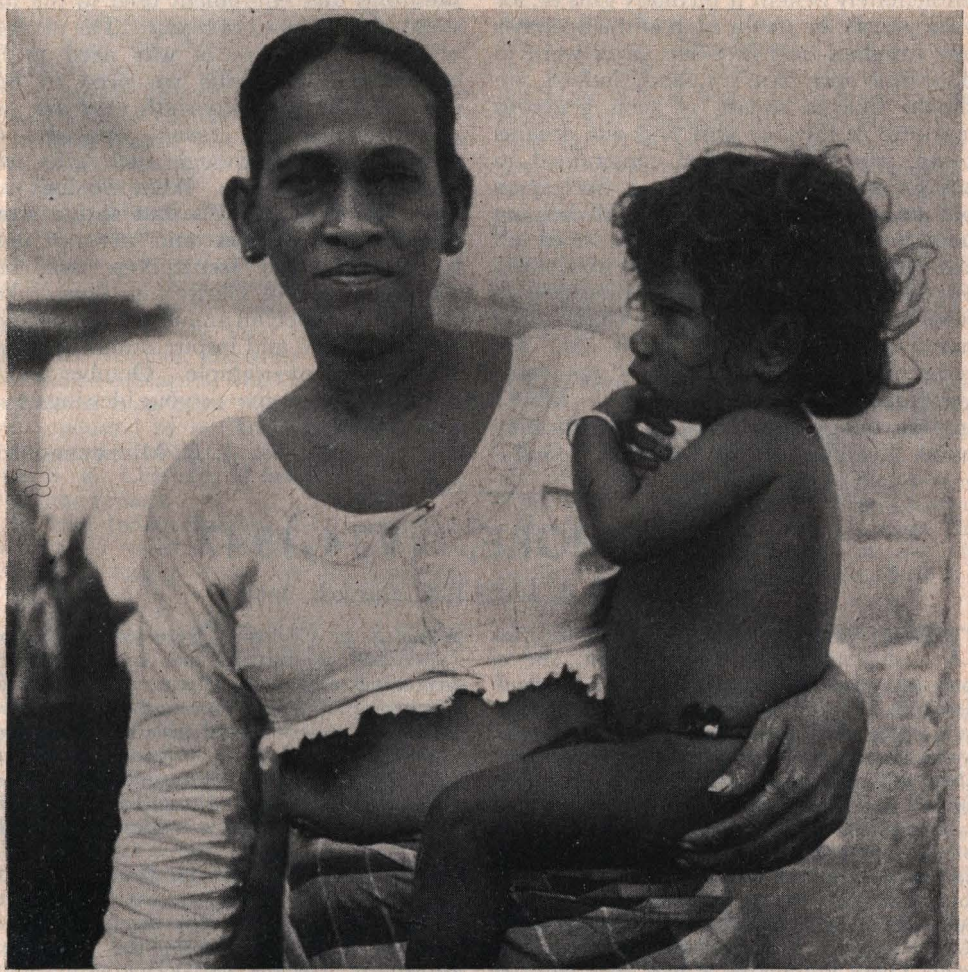
MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

OCTOBER, 1947
VOLUME 129

PRICE TWOPENCE



MOTHER AND CHILD IN CEYLON

NOTE and OBSERVE

SUNDAY, 26th OCTOBER, TO SUNDAY, 2nd NOVEMBER

GIFT AND SELF-DENIAL WEEK

THE SOCIETY'S BIRTHDAY

THE birthday habit has its definite place in annual giving to B.M.S. The Birthday Scheme has proved very popular, and our cards are well received. Only the other day a lady called at the office and, in telling me that she was now retiring at the age of sixty, she gave me as her birthday gift £3, that is, 1s. for every year, for the Society's funds.

Commemorating October 2nd

BUT the celebration of the Society's own birthday on October 2nd is another matter. True, our funds would immediately benefit if birthday gifts of, for example, 1s. or £1 for each of the Society's one hundred and fifty-five years were to pour into our treasury, and, indeed, we should like to dream of such generous marking of the day and find our dreams come true. But I feel constrained to ask for something deeper. A Society as old as ours needs a threefold helping hand. In the first place, we need all the blessings and benefits that arise from our belief in and witness to a religion of new creation and re-birth. Christianity has a Lord Who never grows old. He remains freshly and vitally "the same yesterday, to-day and for ever." May I invite your prayers that our faith may be as "lively" as "the oracles of God," and as confident as His promises. Then, again, we need the renewal that comes with fresh accession of youth on both the Home and Foreign Fronts. We are strong in veterans, and fortunate in the middle-aged, and we thank God that our Summer Schools have once again been filled to capacity with a splendid host of eager and promising enquirers and disciples. Pray for us that the Society may capture youth's loyalty and the interest of little children. Lastly, we need more and more material resources. Implements and weapons become worn out, especially in the hands of the strong. Buildings and equipment used to the full stand in great need of repair. The ravages of time as well as of war need to be overtaken. The gifts we need in our one hundred and fifty-sixth year are not merely occasional, casual, sporadic or even individual, though such gifts will always be welcome. What we look for and pray for are gifts that spring from the deepest motives and are not only resources for our tremendous task, but tokens of love of Christ our Lord. We need gifts of such an amount and relevance as to stimulate and inspire others to follow every excellent example. October 2nd is here. Will you give us your blessing as we start another year?

J. B. Middlebrook

GOPALPORE, 1934-1947

By ANNIE P. LAZARUS, Cuttack, India

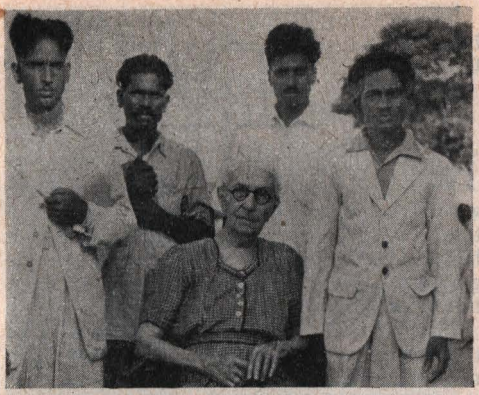
THIRTEEN years ago a daily Bible Class was started by Miss Dawson, one of our retired missionaries, who first went to India in 1885, in Gopalpore, a fishing village of Orissa. The first-fruits were reaped three years later when four members confessed their faith in Christ through baptism. They joined the Telugu church in Berhampore.

From this small beginning the work has steadily progressed. Five years later the first fisherman convert, and a Hindu *mali* were baptized. A pastor evangelist was called to shepherd the little flock and to take the Gospel message to surrounding villages. This man, Olesu Prabhudas, a man filled with the Holy Spirit and with a passion for souls, came in answer to prayer. On June 17th 1944, six more converts were baptized, and the Gopalpore Church was formed.

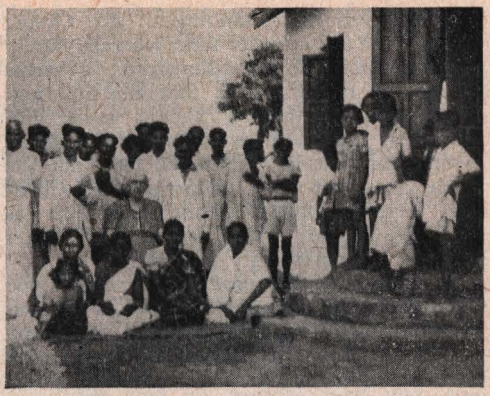
Through the faithful ministry of Olesu, many of the Christians were led to a deeper experience of spiritual life, and his earnest preaching and sympathetic attitude to all resulted in further conversions and baptisms among the fishermen and other non-Christians. After a year, however, Olesu was stricken with tuberculosis. His treatment in the Moorshead Memorial Hospital resulted in his partial recovery, and he is now working successfully at Udayagiri.

His successor, Pastor U. Paul, one of the first Gopalpore converts, was inducted on October 27th, 1946. The day included the baptism of three converts, the first infant dedication, and the Lord's Supper.

SO far Sunday services had been held in the mission bungalow. The desire now arose for a church building. Protracted negotiations culminated in the granting of a



AT GOPALPORE: MISS DAWSON, PASTOR PAUL AND OFFICERS



A GLIMPSE OF THE NEW CHURCH AND ITS MEMBERS

site by the government. Meanwhile, donations, large and small, were received in a steady stream. No grants were asked for, or given, by the District Church Union or the Orissa Central Church Council.

Building began last February, and the Dedication Service of the finished building was held on May 14th. For some days previously it was feared that heavy rain would interfere with the proceedings, but once again, prayer was answered, and the day was fine. In the morning three stalwart fishermen were baptized. The Service, held in the afternoon, was attended by the local church members and their families, enquirers and European and Indian colleagues, with Christian brethren and sisters from other centres. The service was conducted by my husband, President of the Central Church Council. The Rev. and Mrs. S. K. Chatterji, of Bishnupur, Bengal, were also present.

In true Indian fashion, the congregation first walked round the building in procession while they sang a hymn. At the main entrance, the Rev. D. Naik, of Berhampore, led in prayer. Miss Dawson then unlocked the door, and declared the church open to the glory of God and for the service of the church and congregation. The people then filed in. The service included the Lord's prayer simultaneously in four languages—Oriya, Telugu, Bengali and English—and a statement by Miss Dawson in which she traced the hand of God from the beginning. An address by Mr. Chatterji was followed by a period of silent prayer, a sermon by the Rev. Mendi Lazarus, and the Lord's Supper conducted by the Rev. U. Benjamin.

WE have great hopes for the future growth of the work and the spread of the Gospel in the surrounding villages through the consecrated lives and earnest efforts of pastor and people. In the words of a cable received from Miss Dawson's church—West Croydon Tabernacle—we are " confident . . . that He, which hath begun a good work in you, will perform it until the day of Jesus Christ."

CONTRASTS IN CONGO

THERE is much that is sordid and horrible. There are also rays of hope and agonised strugglings after a better life that convince us that the work is worth while.

Through the ever-present tragedies and disappointments we can trace some evidence of real advance towards an understanding of Christianity as a way of life.

One man brings for our hearing and peaceful settlement a quarrel that formerly would have been settled by spears and knives.

A youth turns down an offer of lucrative employment as this would mean leaving his home village where he has plans for improving the school and church.

A stranger at our hospital is given bread and fish to ease a long stay so far from his home. This act of kindness was performed entirely on the initiative of a few local Christians and without our knowledge or suggestion.

A woman who has walked some distance to seek baptism gives as her reason for doing so that she was healed of an illness by the Mission, and while in hospital heard of and responded to the Love of God.

It is difficult for us who were brought up under Western culture and in Western ways to appreciate fully the enormous difficulties in the way of the Congo native who wishes to change his way of life.

There is always the danger that through replacing the old ways of thought by the new we undermine the younger people's respect for their parents and elders. Admittedly a

true and full understanding of the Gospel provides the one cohesive force whereby family and community do not disintegrate. It seems almost too much to ask that this full and complete understanding should come immediately. At the present stage statistics are so cheerful that they hide the fact that the battle is not yet won. Sometimes the Christian forces advance. Sometimes, just as certainly, they are driven back and evil forces seem to be increasingly powerful.

In Bolobo in the past seven years, 1,300 Christians have separated themselves from us by returning to heathen or sinful ways, and this figure only represents the number of those brought to our notice for discipline. There are many more, we know. Drinking, immoral living, witchcraft and sorcery are apparently on the increase here.

This is no reason why we should diminish our prayers and work for the Congo Church. Rather the reverse. For through all that disheartens and disillusions and tries us, we see unmistakably the signs of the presence and working of God in our midst.

The contrasts are as clear as day and night. There is fighting and brawling, and there is the act of human kindness. There is lying and deceit, and there is the witness of a changed life. There are marriages more vile in form than the "heathen" marriage of long ago. But some remain loyal and find in a Christian home a joy formerly unknown to them.

The nucleus of the Christian Church has been formed. The first-fruits have appeared, but the harvest is yet to be.

JOHN AND MARY VICCARS

ELAMBU is a village about two hours' walk from San Salvador. The path led along a very rough road between steep hills bare of trees but overgrown with grass several feet high. We arrived to find the village people grouped around a triumphal arch of palm branches standing in the middle of nowhere.

Elambu is remarkably clean. It stands at the summit of a hill and is dominated by a new school-chapel built of mud brick and thatch. It was Sunday and we assembled for service in the chapel. The seats are smooth logs supported on Y-pieces, but many preferred to sit on the floor. Miss Macintyre took the service and preached, and I read a Bible passage. In the afternoon we held a special children's service at which the two Congo girls who had come with us showed pictures illustrating the parables and told the stories. We sang hymns and choruses, taught at least one new one, and again listened to the children singing. At the morning service a baby was dedicated. We were particularly glad about this as it is a new idea, for many superstitions surround the birth and early months of a child's life.

MAY CARBERY

Miss F. K. Laughlin

BY the sudden death on August 7th of Miss Freda K. Laughlin, the Orissa Mission has been bereft of one of its ablest and most devoted missionaries. Miss Laughlin was brought up in a Christian home and in the missionary atmosphere of Burlington Church, Ipswich. Her offer of service to the B.M.S. was followed by training at the Women's Missionary Training College, Edinburgh, and her appointment to the Kond Hills in 1926. There, among a primitive people and in a progressive mission, she gave herself to the women and girls, and was rewarded by seeing numbers yield themselves to Christ and join the Church. Many Christian homes and trained workers are other results from her labours. Her place will be hard to fill. Prayerful sympathy will be expressed to her relatives, her missionary colleagues and the Kond Hills Church, and will be joined with thanksgiving to God for a consecrated life.

* * * *

Unrest and Progress in Ceylon

"CEYLON has had a bad time with strikes everywhere. The gas company struck for over a month. It has been very inconvenient indeed. The gas is working from this morning.

"We have three new branches of the B.W.L. —Maatuwa, Rattota and Biyanwila. Biyanwila had one long ago, which died down and now has again been resurrected. Madanya, too, may start one soon. If I could give up all other jobs, and do only B.W.L., I am sure we could get up a fine League, but that is not possible now." MRS. W. M. P. JAYATUNGA

AT TORONTO:
PROFESSOR JOHN BAILLIE, of New College, Edinburgh (third from left), with three German delegates.

SURVEYING THE WORLD SCENE

NEGRO LEADERS AT TORONTO:
Rev. S. M. Mokitimi, South Africa; Rev. R. O. C. King, Rector of St. George's, Kingston, Jamaica; Rev. C. C. Baeta, Ewe Presbyterian Church, Gold Coast.

THE enlarged meeting of the International Missionary Council held at Whitby, Ontario, from July 5th to 18th, was attended by 112 delegates representing forty countries and a wide variety of church affiliation. The thirteen delegates from Britain included Dr. C. C. Chesterman.

The chairman, Bishop J. C. Baker, described the Conference as being the most representative Christian gathering held since 1939. Nine years of enforced separation had passed since the last meeting of the Council at Madras and, as delegates assembled and conferred and shared in Christian fellowship, they rejoiced to find that the idea of partnership had not slept.

A survey of the world situation presented in detail by experts, revealed the power and magnitude of the forces arrayed against the Christian Church as it essays its task of world evangelisation. Never before on the human scale has the Church been confronted with such obstacles as now. At the same time, it never had such resources or such unity with which to meet and overcome them. Not only in the older lands of the West, but in all the fields of missionary activity, there exists a Church of the Living God, with Spirit-filled and equipped leadership, ready to stand with Christians everywhere.

This involves a radical change in the relationships of the churches and missionary societies in the home lands with those of the churches on the mission field. It calls for an intensive mission to church members everywhere to address themselves with renewed consecration to that supreme duty of presenting the Gospel to the peoples. Henceforth the Churches of mission lands are partners, and not assistants, in the enterprise. This fact will make imperative fundamental adjustments in missionary policy and strategy, which will call for much thought and prayer.

The findings of the Conference will be published in due time. Meanwhile a call sounded to the whole of evangelical Christendom includes the following points. Each church must set itself:—

1. To foster and encourage within itself the sense of responsibility as a member of the œcumenical church.
2. To revive and deepen its inner life, providing for all its members such spiritual nurture as will enable them to grow in personal devotion to our Lord in the discipline of the Christian life and in mutual love and co-operation in Christian service.
3. To promote the missionary spirit and so to train its members for the work of witness that the Christian community may be more deeply Christianised and its proclamation of the Gospel may be more effective.
4. To mobilise and train its laity for service in the Church.

WOMEN LEADERS:
Mrs. C. P. N. Dass, President Emeritus, Isabella Thoburn College, Lucknow; Miss Joesfa Ilano, M.D., Manila; Miss Z. T. Wang, M.D., President Women's Christian Medical College, Shanghai.

5. To develop in its members the sense of Christian stewardship, and so to direct their giving that both the existing Church may be maintained and the evangelistic task pressed forward in areas as yet unreached.

This is a day when, on the one hand, the Church faces immense problems and difficulties, and, on the other, when the world longs for light and power as never before. As one Chinese speaker said, "We are confronted by a superhuman task and an unprecedented opportunity."

OF THE COMPANY OF HONOURABLE WOMEN

MISS HILDA PORTEOUS has returned to this country after thirty-five years of devoted service in India. The first nineteen years were spent in Delhi. Then followed sixteen years at Baraut, except for a brief spell at Palwal. These pictures show Miss Porteous among some of those with whom and for whom she worked. A farewell tribute addressed to her by her junior colleague says, "It seems incredible that life in Baraut is over for you—you with your love for India and her people, your sureness of vision and purpose, your gay personality, a leader among us in spite of physical weakness. We know that your thoughts and your heart will always be with your friends and colleagues in India and that you will always be one with us in the service of the Master, to whom you surrendered the whole of life with such single-mindedness and complete selflessness."

Pictures of Baraut

Centre: Women's Bungalow built by Monmouthshire W.M.A. *Top left:* Children and staff, Girls' School. *Top right:* First five girls to pass out of school. Two have gone to the Gange High School, Delhi, and two to Salamatpur, Palwal. *Bottom left:* School and house domestic staff with their families. All save one are Christians, faithful and loyal. *Bottom right:* Christian village home in Jonmana which has about fifteen Christian families.

"OUR first Sunday at Tsinan Union Church was marked by the accession of a large number of new members, some for the first time and some as associate members. The latter include all who are in membership with churches in other parts—missionaries like myself or students in the university for a few years who wish to retain their membership in the churches from which they have come. Our membership is made up of several nationalities—Chinese, American, Canadian, German and British. The church meets twice each Sunday, with a Chinese service in the morning and an English one in the evening. There is no regular minister and the services are taken by whatever ministers and laymen are available. The attendances are good and the English service is much appreciated, especially by those who, like myself, have not yet enough of the language to appreciate the Chinese services fully." P. F. NELSON

* * * *

Latest Population Figures of China

Total: 461,006,285 (men, 241,485,555; women, 219,520,730). Shantung, 38,671,999; Shansi, 5,025,159; Shensi, 9,492,489.

THE EDITOR'S MISCELLANY

Distinctions

CONGRATULATIONS to Dr. Stanley E. Thomas (India), Dr. Ernest W. Price (Congo), Dr. Victor Wheble (missionary-designate to Congo), who have gained the F.R.C.S. (Ed.); the Rev. I. G. Maurice, B.A. (Congo), who has passed the teacher training course of London University with distinction; the Rev. W. J. Bradnock, B.A. (India), who has gained the B.A. (theology) with second-class honours (Oxon); and Mrs. E. W. Price (*née* Miss D. M. Williams), who has obtained the diploma of the Antwerp School of Tropical Medicine and Hygiene.

* * * *

St. Luke's Day

SUNDAY, October 19th, will be used by hundreds of our ministers to present the claims of medical missions to their congregations. It is hoped that others will join them in doing so this year. Appropriate literature may be obtained from Miss Mary Causton, B.A., at the Mission House.

* * * *

AN opportunity of listening to a very remarkable man, now on a short visit to England, will be given at the Annual Meeting of Carey Hall United Missionary College for Women, on Wednesday, October 29th, 1947.

Dr. Frank Laubach, the American apostle of literacy, is best known for the simple system he has devised of adult instruction by which even the most backward peoples can learn to read the Bible for themselves. The Rev. A. M. Chirgwin, M.A., D.D., will preside.

The meeting will be held at 3 p.m. at Livingstone Hall, Broadway, London, S.W.1 (opposite St. James's Park Station), and all interested friends will be welcome.

* * * *

Microscope Needed

MISS ALLSOP asks for a microscope for teaching botany and physiology in the Ferguson High School, Ratnapura, Ceylon. Offers should be made to the Foreign Secretary at the Mission House.

* * * *

Typewriter Needed

THE REV. GORDON SODDY of India will be grateful for a typewriter to replace one stolen recently. He is willing to pay a reasonable price for a second-hand one. Offers should be addressed to 93, Gloucester Place, London, W.1.

* * * *

Men in Conference

THE Baptist Men's Movement is holding its fourth post-war residential Conference at High Leigh, Hoddesdon, Herts., from October 17th–20th. Its theme is "A FAITH FOR THE WORLD," and its speakers include the Rt. Hon. Ernest Brown, Mr. R. G. Brown, the Rev. R. H. P. Dart (China), Dr. Frank Laubach (famous for his literacy work), the Rev. J. B. Middlebrook, M.A., Dr. G. J. Morgans (Australia), Mr. A. Leslie Simpkin, M.C., Mr. B. J. Warwick and officers of the Movement. Accommodation is in single bedrooms. Printed particulars may be obtained from and places booked with Mr. H. L. Hemmens, 95, Gloucester Place, London, W.1.

The Gates of the Kingdom. MURIEL CLARK. 128 pp. Cloth. Coloured jacket. 5s. (postage 3d.) Carey Press.

THE fortunate possessor of Miss Clark's previous books, which include *Long Ago in Galilee* and *When Jesus was a Carpenter*, will welcome this new work from her gifted pen. Once again Miss Clark takes us to the company of Jesus and His friends and weaves her stories with characteristic charm and imaginative insight. It makes an admirable gift-book and will serve as a basis for addresses. The first printing was sold almost on publication and a second impression is in hand.

* * * *

The Gathered Community

MR. WALTON'S book is meeting with appreciation in Baptist and other circles. It is recognised as an authoritative contribution to the Baptist position. Requests have come from India and China for permission to translate it into the vernaculars so that its message may be read by church leaders and members, and be used to strengthen Baptist faith and practice.

* * * *

What are the Churches Doing? By JOHN FOSTER. 192 pp. Cloth. 5s.

ALL who listened to the series of broadcast talks by John Foster, and others besides, will welcome their appearance in book form. They are a tonic to faith and an incentive to action.

* * * *

A New Pageant

THE pageant, "FOR OF SUCH IS THE KINGDOM," by Gwen Vessey, which met with such acceptance at the recent Youth Missionary Exhibition in London, has been published by the Carey Press, price 1s. (postage 1d.). It is commended to young people's societies and groups everywhere.

An Eighty-second Birthday

MRS. BUSH of Badcox Lane Church, Frome, recently celebrated her eighty-second birthday by giving eighty-two shillings towards the removal of the deficit. Our congratulations and thanks are extended to her.

* * * *

Foreign Stamps

VALUABLE service continues to be given to the Society through the sale of foreign stamps. The Hon. Secretary, Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth, will gladly send specimen sheets and will welcome gifts of used stamps.

* * * *

My Man Sunday: 15,000,000 copies

THEY say in America that a missionary story is like chewing gum—a pleasing flavour, but not to be swallowed. But Dr. Chesterman's story which appears in *Reader's Digest* for October (September in the U.S.A. edition) is true and digestible. It will be published in twelve languages with a sale of fifteen million copies.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Pray for *Yalemba*, for the missionary staff, church leaders and members, for adjustments in the work and for the projected Grenfell Institute for the training of Congo pastors and teachers.

Second Week.—Give thanks for *Yakusu* with its far-spreading work, its 600 outposts, 6,500 church members, and Christian community of over 10,000. Pray that missionaries and church leaders may have wisdom and guidance in building this church in the faith amid new conditions and temptations.

Third Week.—Yakusu sub-stations at *Stanleyville, Yalikina, Irema* and *Banjwadi*, for missionaries working there in loneliness, for teacher-evangelists and church members in scattered villages, and for the further outreach of the work.

Fourth Week.—Pray and work for the due observance of *Gift and Self-Denial Week.* Unite in thanksgiving for the continued rapid growth of the work in the *Lushai Hills*, and for missionaries and church leaders facing new problems as the outcome of war conditions and experiences.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund.—Anonymous, £1 1s. ; Anonymous, 10s. ; Anonymous, 2s. 6d. ; M.E.J., £8.

Medical Fund.—Anonymous, 10s. ; A Well-Wisher (India, China and Africa), £1 1s. ; Reader of the *Baptist Times* in memory of E.E., £2.

China Relief.—Anon., 10s. ; Scottie, £1 10s.

Deficit.—E.G.M., £1 ; Grateful, £30 ; Heather T., 5s. ; P.M.L., £2 (also £1 sent on to Dr. Barnardo's) ; Scottie, 10s.

LEGACIES

The following legacies have been received in recent months :—

1947.			£	s.	d.
June	11	Miss L. Beaumont	7	15	0
	18	Mrs. Jervis	10	0	0
	25	Miss Doris Allsop	25	0	0
	30	Miss C. H. Ridley	100	0	0
	30	Mrs. F. S. Grant	100	0	0
July	9	Mr. Howard Lapham (*General*, £200 ; *Medical*, £100)	300	0	0
	9	Mr. Frank Ernest Peirson (*General*, £50 ; *Medical*, £50)	100	0	0
	25	Miss E. K. Holford (*General*, £33 6s. 8d. : *Medical*, £33 6s. 8d.)	66	13	4
	31	Miss A. E. Garland	250	0	0
August	5	Mr. E. R. Miller (*Medical*)	141	12	8
	7	Mrs. Elizabeth Callander Mingay	240	0	0
	8	Mr. Hartley Pickles	500	0	0
	9	Mr. Henry Pratt Sheppard	250	0	0

Arrivals

7th August, Rev. H. W. and Mrs. Kitson, from Upoto ; and Rev. C. A. G. and Mrs. Austen, from Yalemba.

Departures

1st August, Miss S. Mookerji, for Berhampore.
2nd August, Rev. S. F. and Mrs. Pearce, for Colombo.
15th August, Rev. I. G. and Mrs. Maurice, for Kimpese.

Birth

30th July, at Naini Tal, India, to Rev. V. and Mrs. Walters, a son.

Marriages

17th July, at Kingston, Jamaica, Rev. Thomas Powell, B.A., B.D., B.M.S. Commissioner in the West Indies, to Mrs. Edna Wardrop, Principal of Westwood High School.
24th July, at Seaford Baptist Church, Dr. E. W. Price to Miss D. M. Williams (both of B.M.S., Congo).

Death

7th August, at Gopalpore, India, Miss F. K. Laughlin.

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1792 — 1947

MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

NOVEMBER, 1947

VOLUME 129

PRICE TWOPENCE

A MISSION SCHOOL IN INDIA

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A CLEAR OBJECTIVE

IT is a great advantage to any society when its objective is clearly recognisable and understood, and such is the case with B.M.S. From the very earliest days there has been no doubt whatever as to the Society's aim and purpose. William Carey made it "as plain as a pikestaff" in his famous "Enquiry," when he described it in his opening paragraph as seeking "to use every lawful method to spread the knowledge of His name." Everybody knows that this has always been the governing and determining aim of B.M.S., and our requests for prayer, volunteers and money are responded to so generously and blessedly by Baptist folk only because the churches know what it is we are about. Objectives that are confused, variable or intermittent command no one's allegiance; their appeal is always indecisive and easily displaced.

A Beloved Society

Whenever, however, as with B.M.S., a clear aim can be seen shining through every activity at home and abroad, loyalty is certain and affection develops. Not for nothing is B.M.S. so often referred to as "beloved." The churches are well aware that evangelism is the governing aim in all our medical, educational and social welfare work, as well as in translation and direct preaching. If, for example, as is threatened, our schools in Ceylon are forbidden to present the Christian faith, then either we contract out of the new educational system and continue on a voluntary basis, or we close down. The freedom of religion which alone interests us in India or elsewhere is freedom not simply to witness to one's faith, but freedom of conversion, which means freedom to change one's faith.

The Home Objective Also

One of the glories of our objective is that affirmation of it in prayer or in gifts, in personal service or in public gatherings, always opens up its treasures in new and glowing ways. Every B.M.S. meeting on the Home Front, whether large or small, metropolitan or provincial, for men or women, young people or children, becomes an occasion of blessing in that the objective is once again clearly visualised and the needs of mankind in a troubled age and their fulfilment in Christ are faced with realism and faith. Every B.M.S. meeting in a home church is not only a contribution to the extension of Christ's kingdom overseas, but also a potential and explosive point for revival at home. The Home objective is seen with new clarity in Yorkshire or Devon, Cheshire or Lincolnshire as needs abroad in China or Africa, India or the West Indies are addressed in terms of the Gospel of God's grace.

J. B. Middlebrook

BAPTISMS IN SINCHOW

By L. NELLIE LEWIS

Sinchow in Shansi is in the midst of Communist forces. It is virtually cut off from the outside world. This article shows that the Gospel flourishes and that the Church has weathered the storm.

SIXTEEN people were baptized in Sinchow on June 15th, 1947, by John Henderson Smith who had arrived in Shansi from Shensi the previous week. He came to Sinchow to take part in special meetings arranged by church leaders as a preparation for this Sunday. The sixteen candidates consisted of eight men and eight women, all except two being young.

A large congregation gathered in South Street Church on that bright and shining morning, and listened with quiet attention to a simple address on the "True Vine." The hearty singing included verses from the Psalms set to Chinese tunes, and two hymns learnt during the previous days of meetings. The Chinese Church has long been short of hymn-books owing to the war, and in many places now its praise consists largely of portions of Scripture sung to beautiful and haunting native airs. The Chinese are noted for their good memories, and this national trait has been put to good use by many Christians in the committing to memory of Bible portions and setting them to music.

Prayer has become an important part

SINCHOW : CANDIDATES FOR BAPTISM WITH CHURCH MEMBERS

of the life of many Christians during the long years of hardship and the custom of " One Voice Prayer " has taken deep root. The members pray together audibly, each using their own words, and the volume of sound is impressive and moving. In this way the shy and timid have a means of expression which they would not be brave enough to use if they had to pray alone.

IT takes courage for our Chinese brothers and sisters to witness in baptism. Christian profession here still means persecution, and immersion is more of an ordeal for them than for us who are more used to water ! The church has no baptistery, so the candidates were immersed in a large zinc bath tub long enough, with careful manipulation, to take the tallest of them who, incidentally, is the son of our old mission evangelist, a fine upstanding young soldier. The candidates stood in the tub while two simple questions were put to each. They then sat cross-legged in the neat way impossible to most foreigners and were put backwards into the water which flooded over on to the stone floor with each immersion and was replenished from buckets brought in by ready helpers. In spite of this and other handicaps, I have seldom been present at a more inspiring service.

After a short interval we met for the communion service, a company of about sixty. The forms were arranged in a large semi-circle and the bread and wine were passed from hand to hand. We felt we were one family meeting at the Lord's Table and there was a deep consciousness of fellowship with Him and with each other.

SO the little company has weathered the storm and is to-day a self-supporting, self-governing, live church. During the Japanese occupation they had no building in which to meet, so they gathered in the home of a member. Two baptismal services were held during the eight years of the missionaries' absence. Now they are back in South Street and this first baptismal service was a happy day in their history.

Times are hard for these people but they have learnt to trust in the Lord who is their strength and joy.

A NEW HOME

By HAROLD GRIFFITHS, Dinajpur, Bengal

SATURDAY, May 10th, marks a notable event in the history of women's work in the Dinajpur district. Since her return from furlough in 1945, Miss Morfudd Edwards had planned for the more effective training of unmarried Christian girls. She soon found supporters in her colleagues and in the local Church Union, and gained the approval of the Bengal Baptist Union. The Bengal Christian Council gave financial help, and three acres of land belonging to a Christian family at Kalyganj, a village twenty miles west of Dinajpur, were leased and excavation operations were begun. Heavy rains in 1946 made the work much more difficult, more particularly in sinking a well for a good water supply.

It was decided that the buildings should be in keeping with those found in Santal villages, that is, walls of baked mud and thatch roofs. Their lightness and airiness afford an object lesson in hygiene to the people.

This Village Women's Christian Training Centre may be described as

An Ideal Home

It is for unmarried Christian girls between fourteen and twenty. While literate girls are preferred, illiterates are not excluded, so long as they are prepared to work and study in training for Christian leadership. The curriculum includes Bible and devotional training with education in homecrafts and homemaking. An entrance fee is charged and every girl is expected to work in the garden, the kitchen and elsewhere, to help defray the cost of food and tuition. It is hoped that the Centre will become self-supporting.

The work is in the true Carey tradition. It is a venture of faith and, judging by the progress already made, one is reminded of God's guiding hand in the scheme. Let one illustration show how God has been working His purpose out. Some cement work had to be done in one of the buildings, but no worker could be found to do it. One morning, as the thatchers were coming in by train, they got into conversation with a man who told them that he was a mason and that he was going to Kathihar in search of work. "Can you do cement work?" the thatchers asked him. "Of course I can," came the immediate reply. "Then break your journey at Kalyganj and we can give you work!" And so the job was done. Call it coincidence if you please, but we prefer to think of it as God's guiding and helping hand.

MISS NILKANTH, B.A., ACTING PRINCIPAL FRANCIS GIRLS' SCHOOL, DELHI (MUSLIM SCHOOL)

The early hours of May 10th were none too promising for

The Opening Ceremony

of the new Centre. But by eight o'clock the sky was clear. Five missionaries, two Indian workers and other friends wended their way to Dinajpur railway station, there to join Miss Andress from Calcutta and the Rev. J. N. Sircar from Rangpur who were also proceeding to Kalyganj. Miss Edwards and a company of women and girls welcomed us at the Centre, and we gathered at the entrance door of the Home. Here Miss Andress turned the key and declared the place open, after which she offered a prayer of thanksgiving. We then entered the courtyard where we were pleasantly surprised to find a long building which accommodated the chapel at one end, with an office-cum-storeroom at the other; the missionary's house on the north side; a classroom for lectures on the west; a hostel for the matron and girls south of the chapel; and a cook-house and caretaker's quarters on the south and south-west.

The Dedication Service

in the Chapel was presided over by Miss Pitman, and the dedicatory prayer was offered and the address given by Mr. Sircar. Miss Edwards and Miss Rugg also took part. Thus was *Kristo-Seva Asram* dedicated to the glory of God. A Love Feast followed.

We returned home feeling like the Psalmist when he burst into song with the words, "The Lord hath done great things for us whereof we are glad."

At present eight girls from the Dinajpur and Rangpur districts are in residence. Miss Edwards has worked hard and deserves high praise for what has been accomplished already. This new work call for prayers that God's blessing may attend it.

YAKUSU'S JUBILEE

1897

FIFTY years ago this month the Rev. W. H. and Mrs. Stapleton left Monsembi to journey 600 miles further inland to take over the work at Yakusu. There had been an earlier settlement, for Harry White took possession with George Grenfell in 1895, and were joined the following year by Mrs. White, C. J. Dodds, Albert Wherrett and J. R. M. Stephens. Wherrett died within a month, and the others had to leave through persistent attacks of malaria. Another recruit, Richard Beedham, arrived to hold the position.

YAKUSU: THE FIRST HOUSE

"When I first saw Yakusu," Mr. Stapleton wrote, "my heart sank within me. A small clearing had been made in the bush, just enough to show a site, dotted here, there and everywhere with enormous ant-hills, and the rest of our ground was covered with a dense thicket of undergrowth, and no workmen were to be obtained in the neighbourhood. To get the site cleared and a station built seemed an interminable task. We no longer despair. We now have seven lads from Yakusu working regularly on the station."

Mr. and Mrs. Millman came in 1899 to strengthen the staff, and others arrived later. The pioneer work went forward amid setback and disappointment. It was not until 1902 that the first three converts—Baluti, Masengo and Bolamba—were baptized in the Congo and the church was formed. From that date the work bounded forward.

1947

TO-DAY Yakusu station occupies land extending a quarter of a mile along the river and a quarter of a mile inland. The massive church building dominates one end of this frontage and the up-to-date hospital the other. Missionaries' houses, schools, dwelling places for school children, station workmen and others, workshops, printing office and other buildings dot the site, and a round of varied activities is maintained. The mission reaches out into an area twice the size of Wales. School chapels in charge of teacher-evangelists are to be found in 600 villages. For the supervision of these and the further pushing forward of the frontiers, sub-stations, each with its resident missionary couple, have been established at Stanleyville, Yalikina, Irema and Banjwadi. Dispensaries in charge of men trained in Yakusu hospital and recognised by the State, are placed in strategic positions, and render a Christlike ministry. An extensive leper colony faces the main station on the other river bank. The initial church membership of three has grown to over 6,000 in good standing, with 23,000 children in the schools.

There will be thankful remembrance at Yakusu this month. But there will be a greater looking forward to the strengthening of the life of the Christians, to the ingathering of converts, and to the advance into the wide untouched regions. And in this we, too, may share.

TAYLOR—BOWSER

IN the presence of a large company of relatives and friends, the wedding of Mr. H. L. Taylor to Miss M. Eleanor Bowser took place in Beaconsfield Baptist Church on September 18th. The impressive ceremony was conducted by Principal Arthur Dakin, B.D., D.Theol., assisted by the Rev. Frank Bryan, M.A., and the Rev. Sydney G. Morris. At the subsequent reception at Old Jordans congratulations and good wishes were voiced by the Rev. E. A. Payne, M.A., B.D., B.Litt., and many greetings from friends in the homeland and overseas were received.

The Grace of the Lord Jesus

MRS. PARRIS, of Yakusu, who has had to be brought home for medical treatment, writes this appreciative note:

"My colleagues were wonderful beyond all description. With their already heavy load they just turned to and shared ours. The Congo women wrote a letter in which they tried to tell me of their love, and cited Scripture passages and hymns for me to look up and read. They also collected 385 francs (about £2) as a love gift. Some got up at 4 a.m. to see us off from the airport and told me I would be surrounded by a wall of prayer built by themselves. This is 'darkest Africa.' At times like this, one stands still to watch the hand of God at work."

AN INDIAN VICE-PRINCIPAL

REV. C. E. ABRAHAM AND FAMILY

THE visit to this country as William Paton Lecturer at Selly Oak, Birmingham, of the Rev. C. E. Abraham, Vice-Principal of Serampore College, is a reminder of a very interesting connection which the Baptists of Britain have with India. Mr. Abraham is a priest of the Mar Thoma, or Reformed, section of the Orthodox Church of Malabar, and is an authority on the early history of that remarkable branch of the Church.

We are proud of the connection of B.M.S. with what is often referred to as the beginning of Christianity in India, but there are few who realise that Christianity in India is much older than it is in Britain. The Syrian Church of Malabar claims the Apostle Thomas as its founder and there is documentary evidence of its existence about A.D. 200. Through the centuries, however, this Church, as a very isolated part of Christendom, found it difficult to keep alive.

The re-awakening of the Syrian Church was initially due to C.M.S., but Serampore can claim a great part in the training of leaders who have helped to bring new life to it. Mr. Abraham was trained at Serampore, where he gained the M.A. degree of Calcutta University and the Serampore B.D. From the time he joined the College staff he has been particularly concerned with Church History, in which he is to lecture in this country.

He has served as Vice-Principal of Serampore College since the death of Mr. Rawson, but his most distinguished work has been as Registrar of the Serampore Senate. He has been primarily responsible for the conduct of examinations in Theology for the whole of India, and has arranged courses for everyone from lay preachers to the D.D. In a wider sphere he has served for several years as a member of the Executive of the National Christian Council of India and his voice commands weight among the Christian leaders of the country.

It is with anticipation of great things that Baptists of this land welcome one who has been a colleague in India for many years, and who represents a very different Church tradition with which nevertheless we are working harmoniously and with great results.

D. F. HUDSON

A VISITOR FROM THE LUSHAI HILLS

IN 1907 two Lushai lads, one in his late teens and the other in his early twenties, accompanied the two pioneer missionaries to the Lushais, Mr. Savidge and Mr. Lorrain, on their second furlough in this country. After their return home, both these young Lushai Christians became ordained pastors of the Church and, through the intervening years, they have helped to build up the Baptist Church in the South Lushai Hills which now embraces over three-fourths of the entire population. Forty years later another outstanding personality of that Church is visiting Britain. He is Mr. Lal Mama who has a long record of service as a B.M.S. worker and as a leading layman of the Lushai Hills.

Mr. Lal Mama is headmaster of the Boys' Middle English School at Serkawn, Lungleh, with nearly 300 boys, of whom 100 are boarders, in his care. His influence in the educational life of the country extends far beyond this school. He is colleague of the educational missionary who acts as Honorary Inspector of Schools on behalf of the Government, and so

LAL MAMA AND TWO DAUGHTERS OF REV. AND MRS. H. W. CARTER

is connected with school work in all its branches. He helps to locate village primary schools, appoint teachers, control examinations and allot scholarships. He prepares textbooks in the Lushai language and, most important of all, he takes a leading part in the training of teachers. The great progress in the schools of the last two decades is due largely to his leadership.

In addition to these activities, Mr. Lal Mama finds time to do much valuable work in the Church. He has been a Sunday School teacher for thirty years and a deacon for twenty, though his youthful appearance makes this almost unbelievable. He has held high office in the Presbytery of the South Lushai Church. He was its chairman during the jubilee year, 1944, and has been chosen for the same office in 1948. He has represented the South Lushai Church at meetings of the Assam Christian Council.

So, in the Church, as in the schools, he has helped to provide that steady leadership which has brought the Lushai people through the difficult war years to the new and challenging conditions of to-day. May his short stay in Britain, besides inspiring the home churches he will visit, bring to him a new understanding of the spirit, which, since Carey's day, has prompted our people to give and work and pray that the people of India, China, Congo, Ceylon and the West Indies may come to know Jesus the Saviour.

H. W. CARTER

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—*Cuttack*, capital of Orissa, is the centre of extensive witness, which includes a large and vigorous church, a United Theological Training College, and schools of varied grades, printing press and leper asylum. Pray that through all the Word of God may run, have free course and be glorified. *Gift and Self-Denial Week ends.*

Second Week.—Doctors and nurses at the Women's Hospital, *Berhampur*, call for our prayers, together with the workers and progressive work in the *Kond Hills*, where open doors offer themselves in many directions. More labourers are urgently needed.

Third Week.—The Mission in West Orissa centres in *Balangir*. Here, among low-caste and out-caste, a great ingathering has taken place, for which we give thanks and pray that ardent, yet still immature, disciples may be built up in the faith.

Fourth Week.—Work abroad depends on support at home. We pray for *Officers and General Committee*, that in their onerous and responsible duties they may be guided and empowered by the Holy Spirit.

Fifth Week.—Various *Departments at Headquarters* claim our prayers that their heads and staffs may be used to inform and inspire the churches and that they may abound in well-doing.

Rev. J. N. Clark

AFTER thirty-five years' service in Congo, the Rev. J. N. Clark received his home call on September 9th. A native of Wishaw, he joined the church there in 1901, and found occupation in mission work which was to prove a fitting preparation for his foreign service. He was accepted by the B.M.S. General Committee in 1911, and was appointed to Wayika, a new station opened through the Arthington Fund. When this work was relinquished in 1925, he was transferred to Yalemba, and then, in 1931, to Tshumbiri. Mr. Clark was pioneer, builder, evangelist, teacher, leader and counsellor of his scattered flock, and concerned with their spiritual well-being. He will be sorely missed by the Church and his colleagues. Thanksgiving to God for a devoted life will be mingled with prayers for his widow and son.

MRS. HAIDER ALI WHOSE HUSBAND HAS BEEN A WELCOME VISITOR TO OUR CHURCHES

Greeting Cards : A New Venture

THE Carey Press has undertaken a new venture in issuing two series of missionary Greeting Cards.

No. 1 Set, of twelve cards in photogravure, depicts delightful scenes and characters from our mission fields. These are 4d. each, or 3s. 6d. the set, including purchase tax and postage.

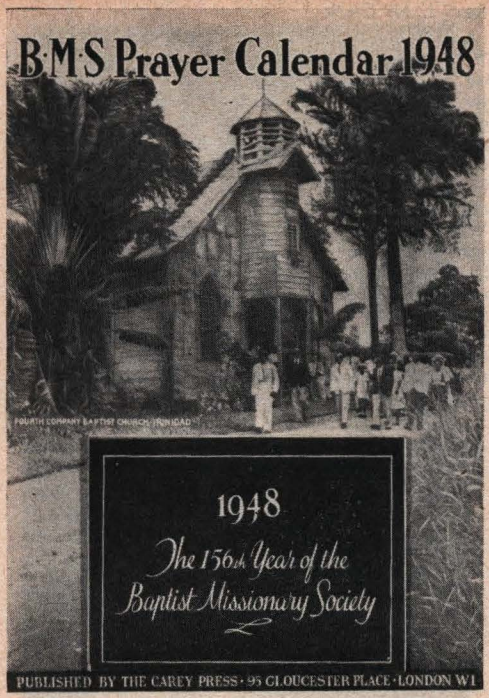
No. 2 Set, also of twelve, is designed for use among children. These take the form of silhouette studies of child life overseas. These are 2d. each, or 1s. 6d. the set, including purchase tax and postage.

In quality of design and production these cards are equal to any on the market and the prices are below those of the average greeting cards.

You are invited to send an immediate order for sample sets, to the Carey Press, 95, Gloucester Place, London, W.1.

* * * *

SINCE its inception in 1878, the annual Congo Sale of Camden Road Church, London, has realised over £7,700 out of a total of £12,000 for work at home and abroad. We wish success to the forthcoming Sale on Saturday, November 8th.


B.M.S Prayer Calendar 1948
1948
The 156th Year of the Baptist Missionary Society
PUBLISHED BY THE CAREY PRESS · 95 GLOUCESTER PLACE · LONDON W1

WE call the attention of all friends of the B.M.S. to the PRAYER CALENDAR for 1948, which depicts FOURTH COMPANY BAPTIST CHURCH, TRINIDAD, in the WEST INDIES.

The Society's long association with the West Indies is now becoming closer. The selection of the picture for the Calendar, which will keep this field before us during the coming year, is timely, for the political and economic development of the Islands will occupy considerable attention in Parliament and in Government departments.

The illustration has been reproduced in photogravure in sepia tone. The texts have again been chosen by Rev. J. B. Middlebrook.

Orders can be placed immediately with your Magazine Secretary, price 2s. 6d., including Purchase Tax, or ordered direct from the Carey Press, 2s. 8d., post free.

Especially for Christmas Time

THE Carey Press announces the publication of two new nativity plays. *A Shepherd Remembers*, by E. E. Yeomans, and *A Good Shepherd*, by W. W. Bottoms. Both are within the capacity of most churches, and are effective in their construction and appeal. 9d. each (postage 1d.).

* * * *

South India's New Church. C. S. Milford. 6d. (postage 1d.). Carey Press. All interested in Church Union will welcome this account of the steps leading up to the recent formation of the Church of South India.

* * * *

Kingsgate Press

RECENT publications of the Kingsgate Press include *Bible Quiz*, 500 Questions and Answers, by W. Harold Tebbit (cloth, 3s. 6d.); *Down Among the Bee Folk*, pen pictures for young people, by Victor J. Smith (cloth, 3s. 6d.); and *Hugh the Blacksmith*, a pleasing story, by Gwen Davies. (Cloth, 3s. 6d.).

* * * *

PAPER-MAKING was among the many varied achievements of Carey and his colleagues at Serampore. It is interesting to note in a recent number of *The Statesman* an advertisement of the Tilaghur Paper Mills—the largest in India—in which a portrait of Carey and a record of his paper-making is the predominating feature.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—A Debtor, £1; "Afric," China, £1; Anon., £1; *Baptist Times* Reader, £2; M. M. C. (India), £5; O. Moettlitz, £7; The Lord's Tenth, 15s.

Medical Fund:—A. E. H., £1; Anon., £1; Anon, per Rev. E. Sutton Smith (China), 10s.; A Little Friend (China), per Miss A. Jagger, 3d.; Well-wisher (India, Africa and China), £1 1s.

Translation Fund:—A. E. H. (Bibles), £1.

Deficit Fund:—A member of Park Avenue, Redcar, 10s.; Anon., £2; Anon., £1; Anon., £1; Anon., 10s. 2d.; Anon., 10s.; Anon., 6s.; E. N. W., 5s. 6d.; G. G. Harding, 5s.; I. M. Hutton, 11s.; M. C., £1; N. H. and I. A. G., £5 5s.; The Race to be Run, £1.

Children's Friend, Willesden.—Gifts for Kibokolo schoolgirls through Miss Milledge.

Arrivals

25th August, Rev. H. B. and Mrs. Parris, from Yakusu.
6th September, Miss D. M. Daniel, from Yakusu.

Departures

12th September, Miss K. M. Brain for Wathen, and Mlle. S. Mercier for Kimpese.
14th September, Miss M. H. Langley and Miss I. G. West for Delhi, Miss E. B. Davies for Baraut, Miss I. D. Johnson for Balangir, Miss D. A. Kitson for Bhiwani, Dr. Gladys Rutherford for Palwal, and Rev. H. Collins for Calcutta.
26th September, Mr. and Mrs. H. T. Bamfield for Cuttack, Rev. W. J. Bradnock for Agra, Miss L. Britnell for Palwal, Miss W. Gow for Bhiwani, Dr. Gwenda M. Lewis for Vellore, Dr. and Mrs. S. F. Thomas and child for Udayagiri, and Mrs. E. L. Wenger and three children for Barisal.

Births

11th August, at Yakusu, to Rev. F. H. and Mrs. Drake, a daughter—Josephine Anne.
1st September, in London, to Rev. W. G. and Mrs. Wickramasinghe, a daughter—Neelani.
6th September, in China, to Rev. W. S. and Mrs. Upchurch, of the Border Mission, a son—Edward.

Marriage

18th September, at Beaconsfield, Mr. H. L. Taylor, Honorary Member of Committee and former Treasurer, to Miss M. Eleanor Bowser, Secretary.

Death

9th September, at Tshumbiri, Rev. J. N. Clark.

The Mission House is 93-95 Gloucester Place, London, W.1
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MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

DECEMBER, 1947

VOLUME 129

PRICE TWOPENCE

A LAUGHING LASSIE FROM CEYLON

CHRISTMAS, 1947

GIVE MISSIONARY BOOKS AS CHRISTMAS PRESENTS THIS YEAR

Write to the CAREY PRESS for new catalogue—95, Gloucester Place, London, W.1

HARK! THE HERALD ANGELS SING

THE word "herald," the title of this periodical, is not to be found in the New Testament, although Charles Wesley in his famous Christmas hymn used it in composite form as he cried :—

"Hark ! the herald angels sing,
Glory to the new-born king."

The Old Testament, on the other hand, has a solitary passage in which the word occurs, a passage to which Charles Wesley's version of the "Gloria in excelsis" affords a striking contrast. The verse referred to is in Daniel, chapter III, verse 4, and the scene presented is the setting up of the golden image of Nebuchadnezzar, the Babylonian king, and the summons by a herald to "people, nations and languages" to bow down and worship. This Old Testament herald finds his place in the annals of idolatry. He appears as a prototype of such Romans as made gods of their Emperors and such Germans as deified Hitler. His trumpet and commanding presence were answered by obsequious multitudes who bowed in unison and in unquestioning obedience. Paganism was seemingly unanimous and triumphant.

Heroes of Faith

BUT then, as ever, a group emerged, Shadrach, Meshach and Abed-nego, who were prepared to brave the fiery furnace and pay the final price in the interests of a religion not of man-made gods but of that "Most High God" who was able to deliver them, and did deliver them from the fiery furnace. These heroes of the faith find their place as forerunners of the One whose advent was sung by "the herald angels" of Luke, chapter II, verses 9–14. They merit a place in the great roll of honour of Hebrews, chapter XI. Of men like these such glorious words were true as bring this great chapter in Hebrews to its tremendous climax. "And these all, having obtained a good report through faith, received not the promise ; God having provided some better thing for us, that they without us should not be made perfect."

The Promises of Bethlehem

AT Christmas-time, we of this latest date will be celebrating the "better thing" that God in His great mercy has provided for us. The songs of the angelic heralds will be upon our lips and the promises of Bethlehem will comfort our hearts. Let us not forget the vital need there is to-day for groups of men and women who will challenge, in the name of "the heaven-born Prince of Peace," the surrounding paganism in all its power and pomp, and cruelty and fear. Let us thank God for younger and older churches, churches of the West and the East, and churches "sending" and churches "receiving." Let us pray that these units of witness scattered throughout the world and integrated in the World Church may be strong in faith, courage and zeal. May they, like Shadrach, Meshach and Abed-nego, defy every golden statue of whatever name or size, and witness like the heroes of faith of later generations to "the new-born King of Bethlehem." J. B. Middlebrook

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CHRISTMAS AT DINAJPUR

By H. W. and I. R. NICKLIN (North Bengal)

LAST Christmas Eve we happened to look out and saw lights. In that direction there is usually not much to be seen at night, so we looked again and found that our cook had put seven lighted candles along the roof of his house and one on each side of his entrance gate. Looking the other way, we saw that the porch of the chapel was lit up with more candles. On various houses in the mission compound these lights had been placed to celebrate the birth of Him who is the Light of the World.

During the day other preparations had been made. Whereas in Britain we decorate the inside of our houses for Christmas, in India leafy branches are arranged along garden fences and an arch of palm-leaves decorated with flowers is put over each gateway. Lights are placed all over the houses. Hindus have a Feast of Lights, called *Diwali*, when

their houses are a blaze of little lamps, or candles in these times when oil is difficult to get.

Our Christmas celebrations began a fortnight early before the school-children went home for the holidays. On December 10th we had our school sports which went well until the tug-of-war, when the rope broke and let us down. Next day a Christmas party was held in each hostel. The girls were favoured with a visit from Father Christmas, and our little daughter Brenda was quite frightened at the unusual sight, not realising that "he" was her mother! At the same time the boys had outdoor games, and then went into a hostel room with its Christmas tree loaded with presents mostly of the useful variety such as cakes of soap. As each lad took his present he was also given two oranges, and our son Hugh, who had already been to the girls' party, arrived in time to make sure of his. That evening the boys invited all the teachers, preachers and missionaries to dinner. Six groups of boys take it in turn to cook for the entire hostel, and those who had won the prize for the best cooking throughout the year now showed us what they could do.

DINAJPUR: IMPS OF MISCHIEF

On the 12th, we held our prize-giving, before which each hostel gave a play. The girls called theirs "Jesus came to give light to those in trouble," and the boys produced scenes from *Pilgrim's Progress*. Two school inspectors were among the guests and one of them, a Muslim, who presented the prizes, said some very kind things about our mission work, and urged the people to do whatever the missionaries told them. The next morning we held our end-of-the-term service, after which all the boarders, except our orphans, went home.

On Christmas morning we were awakened at six o'clock by a carol party which went to each house in the compound and to the houses of other Christians living some distance away. At nine we gathered in the chapel which was decorated with leaves and flowers, where we joined in Christmas hymns set to the old familiar Western tunes, and others to Bengali melodies now almost as familiar to us. The service was followed by "Merry Christmas" greetings in two or three languages and the giving of presents to our staff and other friends.

That evening we all joined in a feast for which a collection had been made a few days before. Thus ended a day of real joy which had brought to us in Bengal, as to our Christian brethren in other lands, the gifts of light and music and fellowship. "The people that sat in darkness have seen a great light." Our friends at Dinajpur, apart from Christ, would still be in the bondage of caste and the darkness of superstition. Now they are members with us of His body which is the Church.

New Year Prayer Meeting

THE Annual United Meeting for Prayer for Missions will be held in Kingsgate Baptist Church, Southampton Row, London, W.C.1, on Thursday, 1st January, 1948, at 11 a.m. The devotions will be conducted and the address given by the Rev. F. R. Schofield, B.A., B.D., of Northampton. All friends are invited. Similar gatherings will meet in provincial centres.

CHRISTMAS IN SHANSI, CHINA

By E. G. T. MADGE, B.A., B.D.

CHRISTMAS in the West is the festival of the home, when all who can do so gather in the family circle. In China, it is at the New Year that the whole population takes a holiday. Scattered members of families go back to the old home if possible, and eat those delicacies associated with the feast which are as normal to the Chinese as turkey and plum pudding are to a normal English Christmas. Even among Christians the Home Festival and the celebration of Christ's birth have not yet been joined in one. So Christmas is a Church Festival, and the gathering together is in the church and not in the home.

TAIYUAN: WOMEN'S HOSPITAL PATIENTS

Customs vary from church to church, but Christmas, 1946, was spent this way in Taiyuan. As it was the first Christmas since the re-opening of the hospital, the staff were especially keen that no one under the hospital roof should fail to hear the message of the coming of the Saviour. The nurses formed themselves into a choir, and song services with short talks were held in each ward after breakfast. Portions sent by the Scripture Gift Mission were given to each patient so that they could read the story of Jesus for themselves. The children in the wards loved the cards with *fu*, the Chinese character for " happiness " with the eight blessings of Matthew v. written along the strokes of the *fu*, as a reminder that true happiness comes from Christ. Later in the day the usual daily ward service summed up and underlined the preparatory messages of the previous week.

IN the country districts where most church members are farmers or small traders, there would be a morning service and, in some cases a " Christmas Dinner," when the whole church gathered for a simple meal, just as the Jerusalem Christians met to break bread. But Christmas, 1946, found many of the churches north of Taiyuan in Communist hands, and one pastor, Ch'in Liang, a prisoner in the mines. But even to these, Christ's coming was the assurance of a re-birth to come to that part of Shansi.

In Taiyuan, it was business as usual for most church members, and no gathering in the daytime was possible except for the hospital staff, who had a meal together as evidence that all were one in Christ Jesus. Both the Taiyuan churches held evening services after the day's work was finished. In one, the emphasis was on the music of Christmas as they sang together, or listened to songs that have come from the hearts of those who have heard the angels' song. In the other, a small group who had come under the influence of a well-known Peking preacher, Pastor Wang Ming Tao, wished to pass over Christmas altogether on the ground that many things in the Christmas celebrations of the West are pagan in origin. However, they were won over by the fact that the Church of Christ throughout the world would that day be rejoicing in the Incarnation and thinking of its meaning for all mankind. So the evening service, which fell on the usual Bible Class day, was devoted to the reading of the passages which record the birth of Christ, and many spoke of the meaning of Christmas for them, and in particular of the oneness of all who are in Christ, and the need of maintaining through the Christian Church the " Fellowship Across Frontiers " in the divided world of to-day.

DIAMOND JUBILEE IN CONGO

THE SAN SALVADOR CHURCH, 1887–1947

By W. D. GRENFELL

AT a missionary exhibition in 1928 I served as a steward in the "fetish stockade," where the relics of the darkest days of Africa were on show. Besides fetishes and the "effects" of several witch-doctors, something even more interesting could be seen and heard. For the company of missionaries who lectured to the visitors included pioneers of the Congo Mission like H. E. Crudgington, appointed in 1879, who told us of his journey with Holman Bentley to Stanley Pool—the first white men to reach it from the West. There was R. H. C. Graham, appointed in 1886, who spent the whole of his Congo life at San Salvador. And there was Thomas Lewis, who began in the Cameroons, was moved to San Salvador in 1887 and later founded our Kibokolo station in 1899. Crudgington was transferred to India for health reasons in 1885, but the other two were present at the founding of the Church of Christ at San Salvador just sixty years ago.

SAN SALVADOR SCHOOL GIRLS

WHAT an inspiration it was to hear these men talk! Graham told us much about the early days of trials, hardships and opposition at San Salvador. Lewis told, as only he could, of the first baptismal service and of the Communion service which followed two days after. The work at San Salvador received a great impetus from a revival that had begun at Banza Manteke in Belgian Congo. Many joined the enquirers' class which grew to 200, and one Friday morning five of these, because of their confession of faith in Christ and the testimony of their holy living, were baptized in a little stream not far from the mission station. Hundreds of people looked on. "It was a memorable event for us," said Lewis, "for we were reaping the first fruits of the wonderful harvest that has since been gathered in."

The following Sunday, December 4th, 1887, Graham, Phillips and Mr. and Mrs. Lewis, together with the five converts, sat together at the Table of the Lord. Words were few. Their joy was great. All were conscious of the presence of the Master Himself. Those first five were men, but a few months later two women, wives of the King of Congo, were also baptized.

THIS year, during the first week-end in December, we are to hold great Thanksgiving Services at San Salvador. Many will be present who remember days of fear and darkness vastly different from to-day. Of the sincerity of *their* thanks to God there is no shadow of doubt. Men and women of other tribes will be present too. These owe their knowledge of the light to Christian men and women who have gone from San Salvador carrying the Good News.

THIS land is still dark. We thank God for the light we have, for we know it is the "twilight of the dawn." We need your prayers daily for the work. We need your special prayers for this week-end. Pray for those still outside the fold, for those who have fallen away, for those who are following faithfully, and for the children. Some of each of these groups will be at our Jubilee meetings. Pray that all who come may be made conscious of God's presence.

MAGAZINES IN 1948

BEGINNING with January, the Missionary Herald will be enlarged each month to 16 pages of a handier size. This will give more space for articles and pictures of our work. This enlargement, coupled with heavy increases in the costs of paper, printing, photographs, blocks and other charges, makes it necessary to increase the price to 3d. a copy and the annual subscription to 4s. post free.

The Quest, our young people's quarterly, will likewise be enlarged, improved and modernised. Its price will be 3d. a copy and its annual subscription Is. 6d. post free.

Wonderlands, ever popular among the children of our Sunday Schools, will remain at eight pages, but will appear in a new style with pictures and other matter in two colours. Its price will be 1½d.

The announcement of this step towards a return to pre-war sizes will be welcomed by our readers whose steadfast co-operation during these years of restriction has been an inspiration and an incentive, and we look for a continuance of their valued support.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Prayer is asked for the *Home Churches* and their missionary organisations for young people and children, that all may be used for the advancement of the Kingdom of God at home and abroad.

Second Week.—Remember all *students* and other young men and women preparing for overseas service with the B.M.S., that they may be equipped in body, mind and spirit; and for all who supervise their training.

Third Week.—Pray for other activities designed to increase the evangelistic and missionary zeal of the churches, and especially for the *Baptist Union.*

Fourth Week.—Remember the *children of missionaries,* in their enforced separation from each other and in their preparation for life; and for their guardians and teachers.

Air Mails to Congo

AIR mails to Congo should be addressed X.Y.Z., B.M.S., Leopoldville, BRUSSELS (or Bolobo, Yakusu, etc.).

PRAYER FOR CHINA

By JOHN COLWILL NEWTON

Dusty earth,
Slow-springing grain.
Wayside shrine
Pleading for rain.
O, for the people of the plain
We pray to Him the Giver of all good,
Give them this day their daily food!
Send down productive showers.

Thirsty minds
Dust-dry with dread,
Saddened hearts
Burying their dead.
When armies fight, where dare they tread?
Turn not again the knife of civil strife;
Pour into every Chinese life
The spirit that empowers.

THESE verses were written on the back of an envelope when crossing the dusty northern plain in a baggage van on the way to Sian. The breeze swirling the dust around the growing grain formed the picture through the door of the van, while inside a cross-section of the Chinese populace was making the best of uncomfortable travel. The line had been cut on three sides of Chengchow (our last stop), and in the van, sitting on their bundles, were soldiers and their painted camp followers, merchants, farmers, students, old ladies with bound feet, mothers with their babies, old men and boys, some not yet fourteen years old, wearing soldiers' uniform —a hot, perspiring mass crammed together, all of them worse off and bewildered by the civil war.

Links with Ceylon

DURING the war many service men and women enjoyed spiritual and social fellowship with the Cinnamon Gardens Baptist Church and Canteen in Colombo. At the recent reunion held in London the love and gratitude of the members of that fellowship were expressed in the gift of two Communion plates, suitably inscribed, to commemorate the spiritual enrichment which had been received and the real fellowship enjoyed in Colombo. The gift was received by the Rev. H. J. Charter, minister of the church from 1942–1945, and committed to the Rev. W. M. P. Jayatunga for transmission to Cinnamon Gardens.

Pilgrim's Progress. 320 pp. Illustrated in colour. 12s. 6d. S.C.M. Press.

THIS new edition of a masterpiece is a joy to handle and to read, and the editor is to be congratulated on a fine production to which artist, printer and binder have made noteworthy contributions. The original text has been edited with skill, and the spelling modernised to the advantage of the reader. It is good once again to have Bunyan's classic in such pleasing form.

AMONG OUR NEW BOOKS

Through Toil and Tribulation. By Twenty-four Interned and Other Missionaries. Cloth. Illus. Carey Press. 6s. Postage 4d.

THIS volume is a collection of impressions of twenty-four Baptist missionaries. It is a gain to have these first-hand records from so many different people and from slightly different angles, but the oneness of their points of view is more marked than their differences. That there is repetition is inevitable, but the many little strokes have a cumulative effect and bring home to the reader the nature of the toils and tribulations endured by these men and women.

Amongst their greatest sufferings were the overcrowding and lack of privacy, unhealthy and insanitary surroundings, mosquitoes causing malaria, rats and vermin, absence of news and uncertainty as to the length of internment, meagre and coarse diet, bad water supply, and lack of fuel to keep them warm in winter.

But through it all our missionaries kept up the morale of the camps, holding classes and carrying on the education of the children so that many of them passed the Cambridge Local and Matriculation examinations. Anglicans and Free Churchmen united in Sunday services and Bible classes. Entertainments, games and concerts helped to while away the time. The missionaries were, of course, only a minority of the whole company and all took a share in the most menial and disagreeable tasks.

Altogether it is a fine record of unselfish service under harassing conditions. For the first time missionaries were brought into close contact with people of many races, many of whom had no use for religion. The life and example of the missionaries had no little influence on these indifferent or hostile fellow-sufferers. Indeed, many of them bear cordial testimony to this fact and acknowledge with gratitude the debt they owe to the missionaries.

Some of the later chapters tell of the work of our mission in Shensi and in new fields such as Kweiyang and Szechuan, and add details of the sufferings of our Chinese Christians.

It has been a great experience for all our men and women, and it is an experience that has deepened character and will enrich them for further service. Their troubles are by no means over. The invader has been turned out of China, but peace has not come, and the civil war now raging in North China between Communists and the Central Government is making all our work very difficult.

E. W. BURT

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The Dawn Breaks. By W. D. GRENFELL. 124 pp. Cloth. Illustrated. 5s. Postage 4d.

THE DAWN BREAKS well deserves a place alongside Bentley's *Pioneering on the Congo* and Lewis's *These Seventy Years*. Such great changes have taken place since Lewis's days that this book has been long overdue; yet it now comes very appropriately for the Diamond Jubilee of the church at San Salvador, which was founded on December 4th, 1887.

The book's charm and effectiveness lie in its peculiar style. The author had a collaborator, whom we may well call "soil," or preferably "soul" of Ekongo (the native name of San Salvador). They co-operated so perfectly that it is difficult at times to detect which of the two is speaking.

"Soul" was, from various peculiarly favourable positions, able to describe Ekongo; first, as the ancient capital of Congo, with its tragedies, fears and duplicity; next, as it passed through its dreary period when its former glory (?) was departing; finally, he reveals its resurrection to a beneficent prosperity far transcending anything before enjoyed by Ekongo. With profound relief and a real thrill we exclaim involuntarily, "Why, it is Isaiah's 'Everlasting sign' over again! How wonderful that God should have used the B.M.S. in this mighty drama! 'The Lord hath done great things for us whereof we are glad.'"

Primarily written for young people, *The Dawn Breaks* will appeal to all readers of THE MISSIONARY HERALD. One marvels that such varied and interesting information could be crammed into its pages.

To turn from strikes for higher wages to the self-sacrifice of Christian teachers in Congo is a wonderful tonic. Read pages 66 and 67. In fact, read the whole book. It will do you good.

ALFRED R. STONELAKE

* * * *

A History of the English Baptists. By A. C. UNDERWOOD, D.D. 286 pp. 12s. 6d. Kingsgate Press.

EACH generation must study the past afresh, and the story must be re-told in a manner that enables its message to be understood. Dr. Underwood has placed us all under a deep debt by devoting such freedom as came to him towards the end of the war to the preparation of this fresh account and interpretation of Baptist witness in England. So readable and yet scholarly a book has long been needed. There is a graceful dedication to Dr. Whitley, the veteran Baptist historian. Of particular value are the opening chapter (which sets our witness in relation to what Troeltsch not very happily called the sect-type of Christianity and to the sixteenth-century continental Anabaptists), the use made of the writings of the American scholars, William Haller and M. M. Knappen, on English Puritanism, and the vivid pen-pictures of individual Baptists which give welcome light and shade throughout the narrative (though sometimes Dr. Underwood seems to prefer the prominent and the eccentric to the truly typical). The author's spiritual roots are in the general Baptist tradition; he spent nine years at Serampore College and for nearly thirty years has been living in Yorkshire. This varied heritage and experience have equipped him for a sympathetic and judicious yet frank and realistic approach to the contemporary problems he discusses in the final chapter. The book ends with a sober but impressive declaration of faith in those attitudes and emphases which have been characteristic of Baptists. The publishers also are to be congratulated on the appearance of the volume: type, paper, illustrations and binding are alike of excellent quality. This is a book to buy, to read and to keep for reference.

ERNEST A. PAYNE

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

Medical Fund.—A Well-Wisher, £1 1s.

General Fund.—A Llandrindod Wells Baptist, £10 ; Anonymous, per B.U., £2 10s. ; Anon., "In appreciation of two very happy holidays spent at Summer Schools," £2 ; C. M. C. (*India and China*), £2 ; "The Lord's Tenth," £1.

LEGACIES

The following legacies have been received in recent months :

1947.		£	s.	d.
Aug. 15	Gowing, Miss H. M.	193	0	0
21	Steed, Mr. D. G.	11	6	3
22	Porter, Mr. Frank	160	17	3
	Hicks, Mr. Christopher	20	0	0
Sept. 25	Mingay, Mr. Frank Hedley	241	2	0
26	Cromar, Alexander Trust	97	17	5
	Taggett, Miss E. B.	250	0	0
27	Mills, Mr. David (*Women*)	100	0	0
	Mills, Mr. David (*Medical*)	100	0	0
30	Bailey, Miss Keturah	20	1	1
Oct. 2	Macfie, Mr. Daniel	200	0	0
7	Hayman, Mr. J. N.	1	10	0
8	Lister, Rev. T. W.	500	0	0
11	Sheppard, Mr. H. Pratt	35	13	5
	Finch, Miss A. M. (*Women*)	13	10	0
	Lewis, Miss Hilda (*Medical*)	100	0	0
	Yarrington, Mr. F. (*Medical*), through Hall Green Church, Birmingham	28	0	0

Arrivals

28th September, Rev. A. C. and Mrs. Elder, from Sanyuan via Argentina.

4th October, Rev. A. E. and Mrs. Allen, from Upoto.

5th October, Miss Marilyn Sun, from Tsinan.

Departures

8th October, Rev. V. E. W. and Mrs. Hayward and child for Shanghai.

10th October, Rev. J. E. and Mrs. Young, and Miss D. F. Saddler for Yakusu ; and Dr. and Mrs. V. H. Wheble and child for Bolobo.

13th October, Rev. W. M. P. Jayatunga for Colombo ; also, by air, Dr. W. S. Flowers for Shanghai.

17th October, Rev. W. G. D. and Mrs. Gunn and children, and Miss J. I. Bell for Sian ; Miss J. E. Blackaby for Colombo ; Rev. A. Haider-Ali for Delhi ; Mrs. K. F. Weller for Balangir ; Mrs. R. L. Morgan and child for Baraut ; Miss M. Starke for Rangamati ; Miss D. Evans for Barisal ; and Mr. and Mrs. B. G. Ellis and child for Calcutta.

Births

27th September, at Sian, to Rev. A. E. and Mrs. Bastable, a daughter, Carol.

29th September, at Thysville, to Rev. N. R. and Mrs. Kingston, a son, Andrew Vaughan.

Death

26th September, at Peterson-super-Ely, Glam., Miss Beatrice James, India missionary, 1907-27.

Literature for Missionaries

WE have in hand many applications for papers and magazines for missionaries, especially journals dealing with educational matters such as *Religion in Education* ; also applications from *Congo* for any *French* papers or beginners' books in that language. Enquiries as to papers in demand would be welcomed by the Hon. Sec. of the Missionaries Literature Association, the Rev. C. T. Byford, 16, Tudor Close, Middleton-on-Sea, Bognor Regis, Sussex.

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SPURGEON'S Orphan Homes acknowledge with thanks the receipt of 10s. from E.M., Southampton.

* * * *

WILL the Kilmarnock friend who posts the MISSIONARY HERALD to Sister Crawford kindly note that this lady is now in Canada. Address unknown.

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